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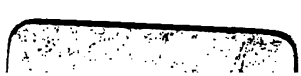

MEMOIRS

OF

EVAN REES;

CONSISTING CHIEFLY

OF

EXTRACTS FROM HIS LETTERS.

"AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."—REV. XIV. 13.

LONDON:

Printed by

RICHARD BARRETT, JUN., MARK LANE,

For

JONATHAN REES, NEATH, SOUTH WALES.

1853.

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PREFACE.

In presenting the following brief Memoir of a departed and much loved brother, some explanation may be needed as to the length of time which has elapsed since his death and this publication, which is to be attributed to a variety of causes. Among these, some delay may be ascribed to the natural reluctance felt by his relations to the publication of what may be considered private and confidential communications, and which were written without the most distant notion that they would ever be printed. The concurrent opinions of a few esteemed friends, to whom a portion of his

correspondence has been recently submitted, being in favour of this undertaking, and entertaining a conviction that some good and no harm, might probably result from it, these objections were waved in the hope that the pious example and Christian experience of this humble follower of a crucified Lord might tend to the promotion of His cause, and incite others to an increased diligence to make their "calling and election sure."

On arriving at this determination, another difficulty had to be overcome, which also has caused considerable delay. Unaccustomed to literary composition, I was conscious of my inability to prepare these papers for the press, and therefore sought the assistance of some suitable friend to edit them. One to whom they were entrusted for this purpose, detained them upwards of a year, without accomplishing the object. Considerable time was subsequently

lost by submitting the manuscripts to other friends, in the hope of obtaining their assistance, but no offer was made by any of them to undertake the duties of editor. Under the discouraging effects of these results, I had almost determined to consign them to oblivion; but such a course not yielding satisfaction, I attempted the task. Experiencing inability to do the subject that justice which I desired, I mentioned my difficulties to a friend in this neighbourhood, who kindly offered his assistance, which I gladly accepted. His name would have appeared on the title page, had it not been his desire that it should be withheld. I cheerfully avail myself of this medium to express my obligations to him, and the satisfaction I feel for the manner in which he has discharged the duties assigned to him. The opinions and commentaries of the Editor are so in unison with my own views, that I feel no difficulty in adopting them; nor

do I, in any way, shrink from the responsibility involved in the publication of this small work.

It is perhaps to be regretted that the publication of these Memoirs has been postponed until after many that knew and valued my brother, have also like him, passed from works to rewards, but there are still many of his contemporaries left, to whom the perusal of the following pages may be interesting and acceptable.

Should it be thought that the general tenor of his letters is too discouraging, it may be proper to remark, that Evan Rees was not a man of gloom, but of a lively temperament and cheerful disposition, not appearing to the world "to fast;" it was only in the confidential communications to his relations, to whom with a few exceptions, the letters were addressed, that he fully opened his heart, and revealed his spiri-

tual trials in the Christian warfare. Desertion and self-abasement are frequently permitted to assail the traveller Zion-ward, to wean him from all earthly dependence, and to attract his faith and confidence to Him, who never said "to the wrestling seed of Jacob, seek ye my face in vain." In remarking upon the afflictions of the righteous, John Thorp beautifully says,— "Alas! why should that wholesome discipline, which consummate wisdom hath ever exercised upon those whom he hath made willing to bear every refining operation, and turning of His holy hand, seem strange to any of us? Gold is tried in the fire, and acceptable men in the furnace of adversity; and indeed, if 'it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings;' if He was 'a man of sorrows and acquainted with grief, is it not

'enough for the disciple that he be as His Master, and the servant as his Lord.'"

With an earnest desire that the following pages may have a tendency to encourage the Christian traveller to persevere in the path of self-denial, and to take up the daily cross of our dear Lord and Saviour, and follow him in the regeneration, I commend this little book to the attentive perusal of Friends, craving that patience may have its perfect work with us all, and that we may be enabled in sincerity to ascribe "Salvation to our God, which sitteth upon the throne, and unto the Lamb."

JONATHAN REES.

Neath, Ninth Month, 1853.

MEMOIRS

OF

EVAN REES.

Evan Rees was born at Neath, in the county of Glamorgan, on the 15th of the Twelfth Month, 1790, and was the sixth son of Evan and Elizabeth Rees.

His parents were both highly esteemed members of the Religious Society of Friends; in the principles of, and in communion with which, the subject of this memoir was educated. Animated by fervent piety and an unwavering attachment to the principles of our Society, his parents were unremitting in their endeavours to train him up "in the nurture and admonition of the Lord," and a consistent member of our Society. Like "bread cast upon the waters," the effects of such an education were seen "after many days," and there can be no

doubt most materially influenced his character throughout his comparatively brief but useful life.

His father was born at Escyrgoch, North Wales, and came to Neath sometime between 1770 and 1773, where he commenced business as an ironmonger, and resided during the remainder of his life. Having received but a limited education in his youth, and being sensible of the disadvantages under which he laboured from this cause, he ever evinced an anxious desire that his children might be instructed in such learning as might tend to increase the sources of rational enjoyment, augment their social usefulness, and promote their religious advancement. He frequently suffered from severe attacks of illness, by which his constitution became much enfeebled, and died in the Eleventh Month, 1816, aged about seventy-two years. His death was preceded by that of his eldest daughter, Martha Boone, a few weeks previously, and of whom an interesting "Memorial" was written and published.

The character of his father is so touchingly sketched by Evan Rees, in a letter addressed to a friend, and dated Neath, Twelfth Month

14th, 1816, that it can scarcely fail to excite a deep interest. He says—

The sympathy of those friends for whom we have a high regard, is at all times agreeable and consolatory. Our afflictions have been severe. The most tender ties of kindred affection have been severed by the hand of death; but whilst we mourn the inevitable lot, it becomes our duty to submit, without repining, to the dispensations of an all-wise and gracious Creator. We have the unspeakable consolation of a firm assurance of the everlasting happiness of our deceased relatives.

My mother is wonderfully supported under the additional stroke, which has deprived her of the companion of the last forty years of her life. She feels a blank which will never be filled up; yet, firm in her reliance on the everlasting Arm of Strength, she bends in humble resignation to the Divine will, without murmuring.

We have lost a most affectionate father, the recollection of whose virtues will for ever remain fixed in affectionate remembrance. A long career of unblemished integrity procured him the respect of all who knew him. To those who ranked as his friends, the urbanity and suavity of his manners, his easy hospitality, and the desire to make his visitors feel at home under his roof, have endeared his memory.

Many were disappointed that the funeral was

not a public one;* but the inconveniences which would have resulted from the influx of the country people, added to the general attendance in town, would have been very unpleasant to our feelings. Some hundreds attended, and many evinced, by their tears, the sincerity of their regret. They were mostly dressed in black on the occasion.

The corpse was carried into meeting, which was a very solemn one. The silence which prevailed was remarkable. A few short testimonies were borne in the meeting.

Thus, my dear friend, in the space of three months, I have been twice called on to pay the last sad tribute of respect to the remains of two whom I held dear. To their peaceful close I was not a witness, being in both instances too late. The infirm state of my father's health had led me to consider the event as not improbable. On my taking leave of him in the autumn, he did it in a way which bespoke his opinion that it might be the last farewell; and whilst his tongue, faltering from the emotion of his heart, invoked a blessing on my head, a tear trickled down his aged cheek."

It has been said by a distinguished writer, that the character of men is more influenced

* By a "public funeral" is meant the general attendance of neighbours and acquaintances, as is customary on some occasions in South Wales.

by the impressions received in early life from the mother, than from any other of those numerous circumstances which contribute to its ultimate development. Many instances are adduced in proof of the correctness of this opinion, and were confirmatory evidence required, there would be no difficulty in adducing it from the conduct and correspondence of Evan Rees. With ardent and constant affections, he appears to have been remarkably amenable to maternal authority in his youth, and to have cherished such a loving and reverent attachment to his mother in more advanced life, as to have caused her pious admonitions to make a deep and permanent impression on his susceptible mind.

This may be strikingly observed in the following extracts from his correspondence, which are replete with instances of the obvious filial affection and unrestricted confidence with which he regarded one of the best of mothers. Any biographical sketch, therefore, of such a son, would be very incomplete were no attempt made to pourtray the character of the mother. The following brief account was recently written by two of her children, (one of whom has since

been removed, it is reverently believed, from works to the rewards of the righteous,) and it is to be regretted that a more extended memoir of this humble christian and exemplary parent has not been attempted; for she was eminently one of those to whom the following words of Solomon might have been safely applied: "She openeth her mouth with wisdom; and her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed."

Elizabeth Rees was the daughter of Ambrose and Martha Williams, and was born in the year 1753. Her parents were both ministers in our Society, and biographical memorials of them have been published in the ninth part or volume of *Piety Promoted.*

Being the tenth and only surviving child of her parents, her father was fearful that she might be spoiled by indulgence, and, in consequence, was so strict a disciplinarian, as even to deprive her of the common amusements of children. The judicious care of her mother, however, aided by her natural buoyancy of spirits, tended to counteract the ill-effects which

otherwise might have resulted from this mode of treatment. In after life she fully appreciated her father's motives, and felt for him that filial affection, which his severity in her youth had natually weakened and almost extinguished.

She married Evan Rees of Neath about the year 1776, to whom she was a true and devoted wife during a union of forty years.

She possessed an enlightened and energetic mind, and so improved the few advantages of a limited education, as to become an intelligent and instructive companion. A cheerful disposition, great unselfishness, liberal hospitality, and an earnest desire to promote the happiness of others, were conspicuous traits of her character, and which greatly endeared her to the members of her domestic and social circle. Ever anxious that the young should partake of rational enjoyment, she freely contributed to their innocent pleasures, and was much beloved by them. She was an excellent mother, and was more solicitous that her children should obtain the durable riches of righteousness than the perishing things of time. In her management of them, she judiciously blended firmness with love; and, with the enlightened view that

nothing was trivial or unimportant which had a tendency to strengthen the will of the child, she patiently laboured to subdue it, without breaking the spirit. She was of the opinion "that the most common errors in education committed by parents, are caused by not beginning early enough, under a mistaken notion that they are too young to be convinced of wrong;—and by, sometimes, admiring in their conduct that which, if cherished, causes much trouble when they are older, and which may end in their ruin."

She was a consistent member of our Society, useful in the exercise of its discipline, and occupied the station of elder to the satisfaction and comfort of her friends; she was highly esteemed by a large circle of acquaintances not of our Society.

Her maternal feelings were severely tried by the deaths of five of her children in infancy, prior to 1790; and of six who attained maturer years, three only survived her. In 1810 her eldest surviving son was suddenly removed by death in his twenty-fourth year, whilst from home, on a journey undertaken for the benefit of his health. This was a very afflictive dis-

pensation to her, as this son had resided at home since he had left school, and had been very dutiful and affectionate in his conduct towards her. She went to Birmingham in the Ninth Month, 1816, to attend on her eldest daughter, Martha Boone, who died after a short illness, leaving seven children; the youngest of whom, only fifteen months old, she brought home with her after the funeral, and undertook the future charge of him. About two months subsequently she was deprived of her affectionate husband; and in 1821 she had to lament the death of the subject of this memoir.

In all these bereavements she was enabled to look unto Him "who doth not afflict willingly, nor grieve the children of men," and was strengthened to believe, that through the redeeming love and mercy of our dear Lord and Saviour, they had exchanged the trials and conflicts of time for a glorious immortality.

About the year 1823, she was afflicted with the loss of her sight, but on undergoing an operation, was favoured to recover the use of one eye.

She appears to have come under the restraining power of the Cross of Christ in early

life; and as she carefully abode under its influence, she was preserved from the snares incident to youth, and enabled to advance in christian experience, and in that knowledge which leadeth to life eternal. We have the consoling assurance that He who had been the stay of her youth, and the comfort of her maturer years, was also the staff of her declining age, even when the powers of her mind were much enfeebled. She died in the year 1836, and in the eighty-fourth year of her age. As we believe she was sedulously concerned rightly to occupy the talents committed to her stewardship, we reverently trust she has been favoured with the language of "well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The greatest portion of the following particulars relating to the boyish days and early life of Evan Rees, has been extracted from the *Herald of Peace,* (Vol II., New Series, pp. 9 to 13,) which was published just thirty years ago. The time which has since elapsed, the ephemeral nature of periodical literature, and the limited

circulation which that work then obtained, present reasons amply sufficient to warrant the re-publication of this brief but interesting account of his early life, which we are told was "communicated by one who knew him best, and who mainly contributed to form his interesting character."

He was a lively active boy, fond of a book even before he could read, and scarcely ever tore one. He could spell and read well, at four years old. He had a great flow of spirits, not accompanied with an unbending will. I never remember his disputing the commands of his parents in any instance; he sometimes forgot them, from one day to another, in going into the street to play with children, for which I occasionally tied him to a chair or table, with a bit of small twine, worsted, or anything at hand, where I frequently left him, to attend to business elsewhere; but such was his high sense of honour that he never broke the slightest thread, nor would he permit any one else to release him, until he had gained my consent.

Always accustomed to truth and candour, he detested falsehood, equivocation, and meanness, and often manifested that benevolence which accompanied him through life.

He was so fond of play that he had many narrow escapes from serious danger: once he fell into a mill-stream,—at another time into a tan-pit,—and

two or three times into a cellar; yet he was not injured.

Having no suitable school at Neath, in his seventh year he was placed under the care of John Benwell, in Somersetshire, with whom he remained rather more than seven years. On his way thither for the first time, accompanied by his sister, he spent a few days at the house of a relation in Bristol. Whilst there, a company of soldiers passed by, and he was so much attracted by the music and parade, that he was eager to follow them, which on being prevented from doing, he threatened to jump out of the window. This spirit of opposition led his relation to doubt the propriety of taking him to meeting, lest the same activity should be manifested there, to the disturbance of his friends. His sister having guaranteed his good behaviour, he was at length permitted to go to meeting, and his relation was much surprised and delighted with his orderly conduct whilst there.

His master united gentleness with firmness, and was obeyed, because beloved. The attachment which subsisted between him and his pupil, ended only with the death of the latter. During the vacations, which were once in the year, as he usually rose early, he was enabled to devote much time to reading, of which he was fond, his memory being very retentive. His books were well chosen, chiefly of history, biography and poetry; and to the history of his own country he was particularly attentive.

He acquired, however, a taste for warlike achievements, and an admiration of what is called heroic valour, and at the same time a love of martial music, being then unable to discover the baneful effects and demoralizing tendency of war.

When about ten years old, he lost the sight of his right eye, in a singular way. Having made an error in copying a sum, he erased it with a sharp pointed pen-knife, which, being in haste, he still held perpendicularly; when leaning forward to blow off the dust, his eye came in contact with the point of the knife, and the crystal of his eye fell on the paper. When a little recovered, he remarked, that he was glad he had not injured the eye of any other boy.

When he left school he remained at home two years, and assisted his parents in the shop: he behaved steadily, and had leisure to pursue his studies. In his sixteenth year, he removed to Birmingham, and was bound apprentice to his brother-in-law, George Boone: there he had a large circle of friends and associates, who were kindly attentive to him; and although his disposition was volatile, many of his intimate friends were most valuable characters, whose regard continued to the last. At that period his acquaintance with R. L. Chance commenced, which afterwards ripened into a sincere and lasting friendship. His chief amusements were reading and drawing: he practised on the flute a short time, but discontinued it, at the

earnest and affectionate persuasion of his relations. He became very fond of cold bathing, which, together with a hurt he received from a fall, laid the foundation of his future illness.

In his twentieth year he was deeply affected by the loss of his elder brother, whom he tenderly loved, and who was a bright example of virtue: he died of a decline in his twenty-fourth year.

Evan returned home early in his twenty-first year. Although he deviated a little from simplicity in dress and language, his conduct was steady and strictly moral. He gradually grew more serious, but was very cautious of making any display of it in conversation, writing, or otherwise.

In 1811 he attended the Yearly Meeting in London, and was much gratified with his journey. He was then far from being strong, but did not complain much.

Thus much is extracted from the *Herald of Peace*, which may serve as an appropriate introduction to the extracts from his correspondence; in which it is interesting to observe the progressive development of his vigorous intellect, and his growth in the christian graces, which, during the remainder of his short life, shed such a lustre on his character.

The first reference to religious subjects was in a letter dated Eleventh Month 20th, 1811,

in which he says, in alluding to the illness of a young friend—

The stroke is impending over us all, and we are ignorant when it will fall. The weak and the decrepid are often left, while the young and vigorous are cut off in their bloom. Happy is it for them if, when called, they are prepared to meet the awful change. I called a few days since on a young man, who had been a companion of mine before I went to Birmingham. He was then strong, healthy and vigorous,—the rosy tints of youth glowed on his animated countenance, and I have no doubt he promised himself many years of pleasure:—the change was mournful. He lay stretched upon the sofa, unable to sit up for any length of time, and his countenance, of a deadly hue, bespoke a body racked with disease.

His eyes sparkled with joy on seeing me, and gave new life to his features. He gave me a hearty shake of the hand, and was for a moment silent. The scene was an affecting one. Poor fellow! he felt it, as well as myself.

A fit of illness had left him in the weak state I found him; but though cut off in the prime of life from all his earthly enjoyments, he was perfectly resigned, and not a murmur escaped him. Contentment shone through his sickly features, in spite of the debility of his body. His former companions had pretty much forgotten him, therefore my visit proved the more acceptable. The impression made

on my mind the first time I saw him will be indelible.

After his return from London, his health was very fluctuating, and his energy of mind prompted him to greater exertion than was beneficial to him. About this period he made several excursions into the surrounding country, and wrote some interesting descriptions of the beautiful and romantic scenery of his native Vale of Neath, and the adjacent districts.

Anxious to promote the intellectual culture of his fellow-townsmen, he successfully exerted himself to establish a public library in Neath, and in 1813, he appears, from the tenor of a letter found among his papers, to have sought the advice of his aged preceptor as to the proper selection of books. The reply of John Benwell contains so much excellent counsel, that a few extracts may probably be perused with interest and advantage by the junior members of our Society, both of the present and future times. It is dated Third Month 11th, 1813, and after giving his advice as to the choice of books, he continues—

I feel a wish that all my young friends might wisely steer a course the most likely to insure them

the greatest possible consolation and pleasurable enjoyment of which their nature is capable. I consider that Providence has abundantly showered his blessings on the human race:—"If life," says a pious author, "and all the countless catalogue of mercies that makes life pleasant, be proof of His love to us, these he has given us in hand." I consider that He has wonderfully manifested His love by visiting and revisiting us with deep convictions for transgressions: that it is an indescribable mercy and a mark of sovereign love that the Son of the Most High should offer himself as a sacrifice for our iniquities, by which we are assured that all our backslidings and all our offences shall be blotted out, if compunction, and submission to the proposed terms be acquiesced in. All these mercies call for a suitable return. To the youthful mind it sometimes is indeed hard to surrender its whole affections, its beloved attachments, even into the hands of Him who is sure to return a hundred-fold. "I gave him my heart," says a wise and pious man, "and in return he gave me all things;" and the requisition being peremptory, "my son give me thy heart," all debate is cut off. I hope I have not been tedious on this subject, but being fully of the mind, that for a man to know himself is the height of all knowledge, I can do no less than call thy serious attention to it.

By the following extract from his correspondence, dated Fifth Month 11th, 1813, it will

be observed that religion and a future state now occupied more of his thoughts than formerly, and that his bodily indisposition had been so far blessed to him as to induce him to look back with regret on his past neglect of these vitally important subjects.

Mental pleasures (he says) are in my opinion far superior to corporeal ones; and I think in health, if accompanied with a good flow of animal spirits, we frequently enjoy the latter to the exclusion of the former. My spirits are uncommonly good and even, and when in the enjoyment of health I seldom gave many serious thoughts to a state of future bliss. Since my ill state of health, I have frequently had occasion to feel my own insufficiency, and the culpable neglect of which I have been so long guilty. I trust that so far from being an evil, it will prove a great blessing. My moral conduct, from habit and from education, was good, and as long as I watched over that, I lulled myself with the idea of its being sufficient, without attending to the vital principles of religion. I seldom introduce religion in my letters, as I think it a subject that requires great care in handling.

In the autumn of this year he revisited the scene of his school-boy days, extending his journey into Warwickshire and the county of Stafford. He was an ardent admirer of the

beauties of nature, and his descriptions are so redolent of youth and pleasurable enjoyment, and that freshness of spirit which is rarely felt but in the morning of life, that to omit transcribing them, would almost render imperfect this attempt to delineate his character.

I have been down to Sidcot for a few days, which was particularly gratifying to me, to revisit those scenes where so many of my youthful days were spent, free from those cares which assail us in our way through life's stormy scenes. Often have I smiled, on retracing the springs of action by which these "men in miniature" are ruled. Ambition here has full sway—the youthful hero feels all the pride of an Alexander. On reviewing the different spots once so congenial, my feelings were of a pleasing nature, for

> "Former scenes arise again to view,
> And joys long past, their flattering forms renew."

Here, I marked the scene of conflict, ended by the all-potent cane of discipline; there, in the pride of victory I received the plaudits of my compeers. The flourishing state of the hedges bounding our playrood, bespoke our absence. The leap, once the trial of skill and courage, was still in being. The lofty elm, whose thick branches screened the young intruder from the watchful eye of his preceptor, still braved the fury of the storm. But whither

do I wander; such scenes though interesting to me, may to thee appear dry and puerile.

Sidcot is pleasantly situated on a sloping hill, backed by the range of the Mendip Hills, and commands a fine view of the Bristol Channel.

Since my return I have been to visit R. L. C., at Wraxall, a pleasant situation at the foot of a lofty hill, which shelters it from the bleak north-westers. The views are very fine, commanding the Welsh coast, stretching up the Severn, and downwards till the view is lost in faint horizon.

I took a very pleasant excursion to Warwick and Kenilworth Castles, with which I was much delighted. I think the Southern part of Warwickshire much superior to the neighbourhood of Birmingham in beauty.

I also went into Staffordshire, which contains some fine scenery, though not equal to the other. Warwick Castle is beauty itself, exceeding anything of the kind I have ever seen.

Yet after all, give me my native rocks and mountain streams, dearer to me than all the charms of art. I am perhaps, an enthusiastic admirer of the grander scenes of nature, and though they are so common to me, they by no means lose their charms; on the contrary, fresh beauties are discovered at every view, new graces unfold themselves, to an attentive admirer.

Still suffering from ill-health, he was advised

by his medical attendant to take voyages round the coast during the summer. In the Fifth Month of 1814, he sailed to Plymouth, and returned early in the next month; he then again returned to Plymouth, went thence to Portsmouth, Isle of Wight and Falmouth. His correspondence during this period is replete with interesting descriptions of scenery, towns and other objects of attractions which he visited and observed. He was at Portsmouth at the time when the allied sovereigns were there, and appears to have greatly enjoyed the grand naval and military spectacles which were then exhibited for the amusement of the royal visitors. In this circumstance the effects of his early reading, which we are told induced a taste for warlike achievements, may be clearly traced; and whilst it stands out in bold contrast to his subsequent opinions on war, and his strenuous advocacy of the principles and practice of universal peace, it proves not only that a great change must afterwards have taken place in his views on this important question, but that this change was the result of a thorough conviction of the sinfulness of war.

Although somewhat improved by these coast-

ing voyages, his health still continued in a very unsatisfactory state, and it was determined that he should proceed to the South of France, and remain there during the winter, in the hope that a residence in that more congenial climate might conduce to his restoration. Accordingly, in the Eighth Month he sailed for Cork, and on arriving there, proceeded by water to Dublin, where he took a passage in the *Moira* Packet for Liverpool. He remained two months in this town, and then sailed in the *Assiduous*, Captain Jenkins, for Bordeaux. He was detained a month at Cove, waiting for a convoy, there being war at this time between England and America; and during this detention, some deeply interesting letters were received from him.

About this time, his mind appears to have been under the searching and cleansing operations of the Holy Spirit, and whilst the leaven of vital religion was proceeding in its sanctifying work, he was fearful of communicating to others what was passing in the recesses of his own mind, and which was only known to the All-wise Searcher of hearts. Bending his own will and inclinations in submissive humility to the

guidance of Him, "who teacheth as never man taught," there is reason to believe the earnest desire of his soul was, "that patience might have its perfect work," and that "he might become perfect, wanting nothing."

In his subsequent correspondence, it is gratifying and instructive to observe his "growth in the truth as it is in Jesus," and the development of those traits in his character which are "the fruits of the Spirit."

The following are extracts from his letters dated in the Twelfth Month:—

Should the two individuals mentioned have joined the Society from a conviction of the truth of its principles, I hope they will prove as worthy of it as some others in that quarter who have joined us by convincement, and induce those who have a birthright to examine how far they are worthy of it. I sometimes think, on looking round at the desolate state of the Society in some places, that if we individually considered how far we contributed to that declension, it would be of some service to us. These remarks have unintentionally escaped me, but I don't know that they can be of any disservice.

My reading latterly has been mostly confined to the Old and New Testament: nothing but a portion of that spirit in which they are written will make

them comprehensible: till that be afforded, they must remain sealed. I have begun Barclay* in French; though with the increased difficulty of a translation, I never read him so easily, or in other words, I never understood him so well. He is very clear, though too deep for a superficial reader.

If —— be a sincere inquirer, it is desirable he should have every facility (if of his own seeking.) I have thought more of him and others of late, under a fear, that from not having yielded obedience in the day of small things, I have been a stumbling block in the way of a few inquirers, when the language was similar to this—"this thing will I require at thy hands." It is hard to trust in the Lord, without leaning to our own understandings; at least I have found it so. May help and strength be afforded me to yield implicit obedience to His requirings.

I have been at times almost discouraged at the prospect of passing, as it were, through the fire, but I have thought the language was—"Fear not, I will be with thee;" at other times I have been ready to think it was too much in my own will, and when I have been induced to consider those feelings as temptations, I have been almost led to think I was too easy.

That the Lord may perfect the work to his honour and glory, is the prayer of one who is unworthy of the least of His mercies.

* Barclay's Apology for the true Christian Divinity, &c.

I do not know whether I do right in writing thus; but to one so much interested in my welfare, I hardly think I do wrong. If the work be of the Lord it will be manifested in due season. Such language as this from me will perhaps surprise you, but I believe it is from my heart, and not of my own seeking. May your prayers ascend on my behalf, that I may not faint by the way. To us poor mortals the contest is hard; but help is laid on One that is mighty, who can save, and will, I believe, save those who call on Him fervently and patiently; —may I be one of the number, seeking unto the fountain of living waters, and that the language in the secret of the soul may not be, as I fear it has been,—"Oh that thou hadst hearkened unto my word, then would thy peace have been as a river."

The following extracts from a letter addressed to him by his mother, did not reach him until after his return from France; but, as they are replies to his from which the previous extracts have been taken, and are so eminently distinguished by the yearnings of maternal solicitude for his growth in the truth, and true christian counsel, their insertion here will probably be most conducive to the interest of the narrative.

After alluding to two letters which had not reached him, she continues—

The first was in answer to thy two interesting letters, written whilst in the Cove of Cork. I

began soon after the receipt of the first of those, wherein some valuable remarks involuntarily escaped thee. I received thy letters of the 22nd, 23rd, and 24th of the Twelfth Month, 1814, which excited my tender sympathy in a very great degree,—I believe as much as an affectionate mother could feel, and more than she could express,—producing an earnest solicitude that strength may be afforded thee to stand thy ground in a land abounding with, not only frivolity, but immorality and infidelity. The secret aspirations of my soul have much oftener than the morning been put up for thy preservation amongst the gay and the giddy, and that when thou wast arrived among the few scattered sheep professing our principles, thou mightest consider thyself in the important station of representing a few scattered sheep of the same fold in another land. Mayst thou, my beloved child, be enabled to se them an example of firmness on all occasions, is my earnest desire.

Though a young man, it may be in thy power, by example and well-timed information, to be of service to those who have had such few opportunities of communication with those with whom they wish to unite. The feelings expressed in thy letter, before alluded to, are such as I hope will prepare thy mind for being useful in thy present allotment. If obedience keeps pace with the manifestations of duty clearly pointed out, I doubt not thy being useful.

It is a happy state to experience a consciousness

that we neither go before, or lag behind, our unerring Guide. Stripping seasons are permitted for our refinement, for the renewal of strength, and for a trial of our faith.

In my letter of the 28th, I mentioned thy having been peculiarly the object of my thoughts during the previous First-day morning. I thought I could fully understand the Apostle, when he said, though absent in body, he was present in spirit; for I felt thee so near, with such a sweet union and communion, that I could not help mentioning it, and was glad to find by a letter from thee about a week after, that thou hadst been thinking of us in our little meeting, that very morning, which was truly pleasant.

He had a good passage to Bordeaux, where he spent two weeks. From this place, he proceeded through Toulouse, Montpellier, and Nismes to Congenies, which is about eleven miles from Nismes, and where he resided for about three months. At Toulouse he saw the ravages of a battle-field, which he feelingly described. In some places on his route great fears were expressed lest Napoleon Buonaparte should escape from Elba, and return to France; and the hostess of the inn at Marmonde spoke very feelingly of the miseries inflicted by the conscription. "Had not the English army

arrived," she said, "I should have lost my son, for he was just of the age to be taken for the conscription, and in a few days he would have been obliged to quit his home, most likely never to return."

Other allusions to this subject will be found in his letters written whilst in France, and it is very probable that the prevalent fears of, and repugnance to, this system of recruiting the army, together with the evidences of the demoralizing and pernicious effects of war which were under his daily observation, tended very materially to mould his opinions upon this important subject, and to open his eyes to the utter inconsistency of war with true christianity. At Portsmouth, he saw what the poet calls "the pomp and circumstance of glorious war," and was delighted with the pageant; in France he saw the reverse of the picture, and his susceptible mind revolted at the heartless cruelties and ruthless misery it entailed. Contemporaneous with these events, his spiritual condition was undergoing a great change,—"for the grace of God that bringeth salvation," was silently, but progressively, effecting his true conversion to a living faith in our dear

Redeemer, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The combined influences of these circumstances on his conduct and opinions is observable in his subsequent writings; and for the zeal and energy which he afterwards displayed in the service of the Peace Society, we are probably indebted to the strong impressions which these occurrences made on his mind during his residence in France.

Whilst at Congenies many letters were received from him, and it is presumed that the following extracts will not be devoid of interest.

The first is dated Second Month 28th, 1815, in which he says—

I am obliged to —— for his recommendation. I hope I shall not "forget that I am a Quaker;" to appear one outwardly, is by no means a light thing in the midst of the French; to be one inwardly, is a state I am sometimes almost inclined to fear I shall never attain to. A flow of spirits naturally strong, render it a work of so much difficulty for me to sink into that insufficiency of self necessary to our improvement in spiritual religion, that were it not from a full conviction that the power afforded is in time rendered victorious, I should be inclined to consider it an impossibility.

They who profess with us here, have a testimony against war, but when compelled to march, serve in the army. Several of their young men have been taken by the conscription, few of whom are returned. One of them lost both his legs in Prussia, and is supposed to have died in consequence; a second was killed in Spain; the parents of a third are still mourning, uncertain of the fate of their eldest son, swept away to the bloody plains of Moscow, where, in all probability, he has fallen a victim to (another's) ambition. Did they possess firmness to suffer for their principles, they would enjoy a higher degree of consideration in the world.

We are quite retired from the world, knowing little of its general concerns. I do not meet with many things which in England we are apt to consider necessaries; yet I feel so much more comfortable among these simple cottagers, that I intend remaining here. The productions of this neighbourhood are much increased in price since the peace. The inhabitants of the south have suffered severely during the war, and they are heartily glad of the change which has taken place.

Third Month 25th.—In this retreat our repose was interrupted by Buonaparte's arrival,—an event which appeared so chimerical, that few believed it until the official intelligence reached us of his arrival at Grenoble, and soon after at Lyons. Consternation was at its height, the peaceful villages resounded with imprecations on the head of the man whose ambition had interrupted their tranquillity. Mothers

wept over their sons just opening into manhood,—the mournful recollections of the past embittered the prospects of the future,—and, in imagination, they beheld them wasted with famine and fatigue, sink into an untimely tomb amongst the frozen snows of Russia, or in the battle's shock hurled instantaneously into an awful eternity! Such were the reflections that embittered the happiness of thousands. The military exulted in the return of their ferocious leader, under whose blood-stained standards they loudly threatened to renew their atrocities, and again to deluge Europe with blood.

We have concluded that if the news in two or three days, be bad or doubtful, to depart immediately for Bordeaux; G. Majolier to accompany me. He is about seventeen,—within a few months of the age prescribed for the conscription. Since Napoleon's arrival, he is in a great hurry to set off. There are many persons who profess an admiration of our principles in theory, but some seem to think the practice too much for Frenchmen.

Third Month 25th.—I shall feel some regret at leaving the little Society here, the only thing in France for which I have conceived any attachment. They are not among the great of this world,—on the contrary, they are in general poor; but they possess qualities which entitle them to the notice and regard of those who have visited them. They are subject to many trials to which we are strangers. I hope the assistance of an all-merciful

Creator will be extended to them to enable them to persevere to the end.

The state of ease we enjoy ought to excite additional thankfulness; but how many forget to whom they are indebted for all they possess. It is hard to walk in that narrow path of self-denial, requisite for our peace. I have been, at times, almost discouraged at the prospect; at others, I have been favoured to feel an assurance of that Divine assistance which enables us to surmount all difficulties.

Third Month, 27th.—In the morning our friends in the village collected to bid us farewell. It was a formidable ordeal. It was with no small regret I took leave of the simple and affectionate villagers, to whose kind attention during my stay among them I am much indebted, and for whose peculiar situation I feel much sympathy. I had found them in a state of comparative ease, but when I left them their prospects were indeed discouraging. In viewing their isolated state as a Society, they mourned the blow which cut off their communication with their English friends, to whom they looked up for encouragement.

G. Majolier found it a sharp trial to part with his relatives. The Mayor's son came to take leave of us:—"It seems, Sir," said he, addressing himself to me, "as if Providence had sent you here to snatch this youth from the impending evils, and may He grant you a safe passage to your native

land." We at length made our escape, amid their loud wishes for our prosperous journey, and desires for our return. "Wilt thou not come back again?" was repeated on all sides. Several of them accompanied us as far as Sommiere.

We set out for Montpellier. At the gates of Toulouse our passports were taken from us, and were again procured with some difficulty. At Agen, we were informed that the tri-coloured flag was hoisted at Bordeaux,—on arriving there we found that most of the English had left, only about thirty or forty remaining. Several proposals were made to different captains, which were rendered nugatory by the vacillating disposition of some of our countrymen. We at length succeeded in obtaining a passage in a Russian vessel, and embarked on the 13th of the Fourth Month, highly gratified with the prospect of leaving France. We were detained a few miles below the city by contrary winds, but on the 27th we had the satisfaction of getting out of the river, and soon after, of bidding farewell to the French coast.

On the eighth day after leaving the Gironde they arrived in the English Channel, when they were boarded by a pilot, who offered to convey the English passengers to Portsmouth in his boat, but on such exorbitant terms, as induced them to decline his services. After the pilot had left the ship, it appears the subject of this memoir felt uneasy in his mind, in not having

availed himself of the opportunity to leave the ship, and in consequence, a signal was made for the pilot-boat to return, which it did, and conveyed himself and his ten fellow-passengers in safety to Portsmouth.

The attention of the captain had obtained for him the good opinion of all his passengers; his son, a fine boy of about twelve years of age, and who acted as cabin-boy, was very unwilling to part with them, and on their leaving the ship was quite overcome with sorrow.

The Russian vessel proceeded on her voyage to Petersburg, but about eleven o'clock the following night, she struck on some rock or shoal, and sunk so immediately that many of her crew were lost; the captain, his son, and two men who were on deck, escaped with difficulty. This providential escape from sudden death, awfully impressed his mind with the uncertainty of life, and the necessity there is for obedience to the Divine commandment, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh."

He arrived in London on the 25th of the Fifth Month, 1815, and after having attended the Yearly Meeting there, returned home.

His health was much benefited by his resi-

dence in France; but his hurried escape from it, and the annoyances and difficulties he had to encounter in consequence of the panic occasioned by Buonaparte's return, in his journey from Congenies to Bordeaux, had a somewhat prejudicial effect on it; during this summer, however, his health was better than it had been for some time previously.

His deviations from some of the distinguishing traits of our Society has been already alluded to; although these were not great, and were such as would have attracted but little notice in these times, yet when his mind was awakened to a sense of the importance of even what may be called little things, he viewed his conduct as to these particulars in a different light. Apprehensive that his example might have had an injurious effect upon others, and that his deviations rendered it more difficult for him afterwards to walk in the path of self-denial, he frequently alluded to this subject in his correspondence, and deplored his past inconsistency. His remarks on these circumstances have evidently been written under the influence of deep feeling, and deserve a serious perusal. May his experience serve as a way-mark to

others; for it may be remembered that when our Lord and Saviour denounced the conduct of the Pharisees, inasmuch as they took "tithe of mint and rue and all manner of herbs," whilst they "passed over judgment and the love of God:" He added "these ought ye to have done, and not to leave the other undone."

The following letter was written whilst he was at Neath, and is dated Twelfth Month 6th:—

It may be a matter of curiosity to thee to know what could have been my reason for not writing, if esteem were undiminished, and if friendship were unimpaired; or why that which has been a source of so much pleasure, has become a task that is almost insuperable. Thou wilt probably think this can be nothing but a chimera of the brain, or a mere creature of the imagination, but I have found it a reality. For some months past, my mind has been in a state of almost continual conflict, under which my spirits have been but equal to enable me to repress the painful feelings to which I have been, at times, subject. Contending emotions have occupied too much of my attention, or rather distracted it too much, to allow of my seeking a solace in the pleasures of confidential correspondence, or the society of those whose company I had been accustomed to value.

Society has at present no charms for me, for I

find my natural levity too much encouraged, when shaking off my dislike to it, I mix in company; for it is hard to appear a fool, when we know it is best for us that we should. I find this state, though a trying one, of great benefit, and I have been enabled to give up some things to which I did not know my strong attachment, until they were required at my hands. I feel it very hard to walk in a path of self-denial in some things, which I have been in the habit of considering trifling. The narrow way is very repugnant to my natural disposition, but submission I find is the only way to peace. I frequently have felt in some measure deprived of my natural understanding, or incapable of making use of it. This has been an effectual bar to my writing to thee.

Knowing that his father's business was not congenial to his tastes, his friend R. L. Chance offered to procure him a commission business in London, from a Birmingham house, which would have produced a handsome income. On inquiry, he discovered that guns, swords, &c., constituted a part of the merchandize he was expected to sell, and in consequence, definitely declined the offer.

During the winter his health again began to droop, and early in the year 1816 he removed to London, and became a member of Peel

Meeting, which he continued to be during the remainder of his life.

The letters from which the following extracts are made, were written soon after his arrival in London, and during the early part of his residence there.

In reply to thy kind queries respecting myself, my mind is at present much less unsettled than it was when I wrote to thee. I fear I by no means reap that advantage from those sources of trial, which I ought; the natural disposition of my mind being so very vivacious that I too often shake them off, by giving way to an opposite feeling of depression.

It is a great attainment to be willing to be thought a fool for Christ's sake; want of obedience in this sacrifice, I find continually in the catalogue of errors and omissions. I can enter into thy feelings on the subject of dress and address from the experience of a few past years, when I accused myself, not unfrequently, of hypocrisy and cowardice on the very same grounds; and had I then endeavoured to weigh the matter thoroughly, I believe I should have found that the accusation, though loud, was not from the faithful and impartial monitor, and have received sufficient strength to have preserved me from this weakness of mind, and would have prevented my throwing off the trammels of education, and the fear of my friends' displeasure.

My mind, however, strengthened by reasoning and fortified by argument, soon shook off those things which had shackled it, for something more congenial to its natural bias, and faint indeed were the traces of educational prejudice.

Had I then known what it would have cost me to regain the ground I thus threw away, I believe I should have paused a little longer on a subject of such importance, and perhaps, now might have been thankful for having been spared not a little experience of the difficulty of retracing my steps.

I trust, my dear friend, thou wilt give the subject a deep consideration, and seek that assistance which will in all cases enable us to do that which is right.

We are both of us tenants of very frail bodies, —we have seen the thread of existence apparently attenuated to its greatest extent,—may it excite in us that degree of watchfulness which will render us fit to meet the summons whenever it arrives. I feel incompetent to give thee any advice, standing more in need of it myself, but under the guidance of Divine wisdom thou wilt always be safe.

When I am in company, the natural vivacity of my disposition is difficult to resist, as it then meets with much to call it forth, and not unfrequently the desire of joining in conversation prevails, through a fear of being thought a fool, when silence would be most proper and profitable.

In thy letter, thou seems to think I have

got into a low spot. I sometimes feel very great poverty and desertion, but I fear I do not rest sufficiently in such a state for my own benefit; indeed when I consider the distressingly slow progress I have made in the Christian course, I can only attribute it to hardness of heart and insensibility that I do not always feel depressed. I feel the necessity of patience, and an increase of faith, as well as greater dedication of heart. On religious subjects, more particularly on the state of my own mind, I feel much disinclination to unreserved communication. I believe it is safest to be so, as much openness is frequently productive rather of death than life.

I hope these remarks will not induce thee to withhold any observations thy experience may suggest, or which thy feelings may prompt, as they *are* always acceptable. I wish I could say *were*, but on a review of my past conduct, I have felt in bitterness of soul, how correctly the language of the prodigal applied to me. Under a renewal of these feelings at the present moment, I feel concerned to solicit your forgiveness, and that you will unite with me in imploring the Father of Mercies to blot out my transgressions, and to remember my sins no more.

The next extract, although properly belonging to a later period, will perhaps be most eligibly inserted in this place. It was addressed to a friend, who, under the impression that two

persons who had deviated from a strict observance of our testimony, as to dress and address, had subsequently made greater progress than himself in christian experience, was tempted to wish that he too had deviated, in the hope that he might have been met with in the narrow way, and brought more under the yoke of our dear Redeemer, fearing that his consistency in these particulars had been too much the result of habit. This friend, however, was not long permitted to remain under this delusion, but had reason to be thankful for his preservation, and was induced to believe that he had been enabled to maintain a consistency in dress and address, more from a right influence, than at one time he was induced to believe.

How far the previous and the following admonition, replete as they are with earnest and deep feeling, served to place the subject in a proper light, and tended to change the views of his correspondent, is probably unknown, but they are obviously well calculated to effect that object, or at least to incite a serious consideration of the subject.

Let us bear in mind the apostolic advice to "lay aside every weight, and the sin which doth so

easily beset us." Thou mayst congratulate thyself on thy escape from those things, into which thou hast been tempted to wish thou hadst fallen. The deeper we may have entered into any of those things which are opposed to the truth, the greater will be our difficulties in retracing our steps, and the more painful will be our journey heavenwards.

When I consider the influence my example may have had on others, I confess that I tremble at the retrospect. But I need not pursue this train of reflection; thou wilt, if thou art disposed to follow it up, see what pain thou art spared, even should thy adherence to our peculiar testimonies have been negatively from the influence of habit.

The following letter, dated London, Tenth Month 7th, is so indicative of his state of mind at that time, as can scarcely fail to render its perusal interesting to those whose experience in the christian warfare may have been somewhat similar to his own. He says—

I have found more than once that I could not summon resolution sufficient to fulfil the expectation I had given thee of hearing from me soon. The attempt has awakened feelings which have left me neither inclination or ability for so simple an effort as writing thee a few lines. Thou wilt perhaps be surprised at my weakness, but so it has been in the solitude of Skinner Street I have found a relief

which society could not yield; and I have, perhaps, been induced to indulge more in painful recollections than have been profitable.

I find it less painful to encourage than to repress them, and in so doing have been relieved from a weight, which, at times, whilst I was at Birmingham, felt almost insupportable. The remembrance of Birmingham will be long attended by a cloud,—perhaps ever,—yet there will be many sources of pleasing and grateful emotion in the retrospect which will render it interesting to me at all times. The kindness of many of my friends there have left an impression on my mind, which time may strengthen but cannot obliterate. Thou art often, dear friend, the companion of my thoughts, and I sometimes feel an interest for thy welfare that words cannot express."

The years 1814 and 1815 are distinguished in history as being replete with political events of vast importance to the whole civilized world. The sanguinary contest, in which every nation in Europe had been involved, and which had caused an amount of bloodshed unparalleled in our annals, was brought to a close in the summer of the latter year. And although Great Britain was mercifully spared from the miseries and horrors of being the battle-field of the contending armies, yet this nation had made great

sacrifices by furnishing men and money to carry on the war in other countries. The evil consequences of a lavish expenditure, and the demoralizing effects of war, speedily followed the cessation of hostilities. Heavy taxes and the presence of a disbanded army, were felt to be intolerable evils; whilst the derangement of our commercial relations, and the consequent crippled state of our national resources, were felt to be stern commentaries on what were called the glorious achievements of our army. A wide-spread feeling of discontent began to be evinced by the labouring classes, and among the more intelligent, desires for reforms or important changes in the Government were openly manifested. It was obvious to even cursory observers, that on many important political and moral subjects, public opinion was undergoing a gradual and a great change. Deprived of the excitement of oft-recurring victories, and suffering deeply from the inevitable consequences of a protracted war, men's minds were naturally directed to inquire if there was no remedy for such great national evils, or any plan by which their supposed necessity might be avoided.

Rightly estimating the opportunity, a valu-

able member of our Religious Society conceived that great good might probably result, were our principles on war widely promulgated throughout all classes of society, not only in this country, but also on the continent of Europe. Acting energetically upon this conviction, he communicated with several friends upon the subject, by many of whom the project was favourably received. From William Allen's Journal, it appears that a Committee meeting, "to consider of a new society to spread tracts, &c., against war," was held at his house, in London, on the 7th of the Fifth Month, 1814; but owing probably to the then unsettled state of the country, and to the recommencement of the war in the following year, the Peace Society was not established until the 14th of the Sixth Month, 1816; when a meeting of the friends to the cause was again held at the house of William Allen, in Plough Court, Lombard Street, London, when the following, with other resolutions, were passed, and a Committee to conduct the business of the society was appointed:—

"1. That the society be formed, and designated 'The Society for the Promotion of Permanent and Universal Peace.'

"2. That the object of this society be to print and circulate tracts, and diffuse information tending to shew, that war is inconsistent with the spirit of christianity and the true interests of mankind; and to point out the means best calculated to maintain permanent and universal peace, on the basis of true Christian principles.

"3. That the society addresses itself to no particular or separate religious community amongst the professors of christianity; but wishes to embrace those of every denomination who are disposed to exert themselves in promoting 'Peace on earth and goodwill towards men.' It is therefore desirous to avail itself of their influence, and to obtain their assistance towards the attainment of an object so truly christian and benevolent; an object not limited by local attachments, or circumscribed by geographical boundaries, but extending to the whole human race.

"4. That the society trusts the general prevalence of erroneous sentiments on the subject of war, instead of operating as a discouragement to its friends, will rather stimulate them to proportion their efforts to the obstacles they have to encounter; and they will be animated to look forward to a period, when nation shall not lift up sword against nation, neither shall they learn war any more."

On the formation of this excellent and much needed society, Evan Rees was requested to

act as Corresponding Secretary, with which he readily complied. For the success which attended its early efforts, the society was much indebted to his gratuitous and zealous services. Upon this subject the *Herald of Peace* says:—

"From the period of his arrival in London, to that in which he embarked for New South Wales, his pursuits and his very existence are identified with the history of the Peace Society. He seemed to be its centre and its soul. To its interests he devoted his time and his talents, and was mainly instrumental in giving it all its early vigour. In its record his praise is recorded, and the committee communicated to him their sense of his most valuable and efficient services by a cordial vote of thanks.

"The work in which these remarks appear (the *Herald of Peace*) owes its existence to him, and to an estimable friend, whose services in the cause have been identified with his own. A variety of his papers are to be found in the early numbers; and to him the Peace Society is indebted for their fifth tract, *On the Horrors of War*, &c.

"His exertions were as unwearied as they were ardent and disinterested. He communicated to others the feelings which occupied his own mind; and certainly a public society never possessed a more zealous, judicious, and devoted labourer than was found in the person of Evan Rees."

It is interesting as well as instructive to trace such societies to their beginning, and to mark how the combined efforts of a few humble individuals in a good and holy cause, may, with the Divine blessing, produce such a revolution in public opinion as to change the policy of nations. In Bogue's Discourses on the Millennium, published in 1818, the effects of such a society are shadowed forth with almost prophetic truth. He says:—

"As we live in an age of societies to combine individual efforts for public benefit, why should not one be formed for promoting peace among the nations of the earth? If such a society were formed, and were to exert itself with becoming activity, in ten years' time the pacific principle would be so widely diffused through every rank in the community, that it would be no easy matter (the expression is too cold)—it would be inconceivably difficult—nay, almost impossible, to prevail on the people of Great Britain to engage in war."

The history of the last few years, and of the present times, bears ample evidence of the truth of this prediction, although not realized in the period mentioned to the full effect, yet there is an increased and increasing manifestation of the prevalence of pacific principles, which ulti-

mately, and at no distant period, will tend to the utter extirpation of war from the face of the earth. The peaceful arbitrement of national differences now happily engages the serious attention of not only the philanthropists, but also of many of the most influential statesmen in Europe; and in a cause which is based on immutable truth, whatever may be the temporary obstacles opposed to its universal progress, there is no reason to despair of its ultimate success, for our blessed Redeemer himself foretold its accomplishment.

This brief sketch of Evan Rees' connexion with the Peace Society, will serve to explain the allusions to it in the subsequent pages; and although much more might be said in relation to this subject, it scarcely suits the object contemplated in this publication, which is to exhibit the growth of the Divine grace in his soul, and the progressive development of his Christian character. This is rendered the less desirable from the circumstance of a complete history of the rise and progress of the Peace Society being, it is understood, contemplated, from which further information on this interesting subject may, most probably, be obtained.

Resuming the extracts from his correspondence, the following occurs:—

First Month 27th.—I did not mean to convey an idea that I had felt doubts respecting the salvation of ——; far be it from me to form any such individual judgment; and in what I am going to state, I wish to be understood as speaking on the principle generally, not individually.

That God is a God of mercy will be readily admitted by most; but that he is a God of justice, comparatively few are disposed to allow practically. We see on all sides a number of good sort of people, steering clear of the grosser vices, yet evidently walking in that way which leads not to life everlasting. If warned of their danger, they wonder at the rudeness of a man who can suppose such amiable souls to be unsafe, or plead the mercy of God as an excuse for their deficiencies, and lull themselves into a fatal apathy and false security. However charitable our views may be,—however we may feel interested for the salvation of mankind, we cannot but believe that in this state many are cut off. I trust that very many are favoured to feel their condition, when, like the thief, they are on the verge of eternity, and, like him, are accepted.

The humble dedicated follower of a crucified Redeemer, who has endeavoured to follow Him with a single dependence in the way of His requiring, through tribulation,—is frequently favoured to

exhibit in his departure from this transitory scene, an illustration of that triumphant declaration of Paul, "I have fought the good fight,—I have finished my course,—I have kept the faith," &c. Or if they are not permitted to feel that firm assurance of acceptance, we may reasonably infer from the evidence which they have given of their faith by their works, that their death has been that of the righteous, and that they have been admitted into everlasting happiness. Here we have a firm and well-grounded assurance, which will encourage us to hold on our way rejoicing, even though poverty and darkness may be allotted as our portion; and in this state of desertion, a ray of hope will be permitted to illumine the prospect. In that of the first class mentioned, if we seriously look at it, what can we see that is encouraging, or from what can we consistently derive hope? We may trust that it has pleased the gracious and all-wise Creator to visit them in His matchless loving-kindness, and to bring them to a proper sense of their state and condition, although no evidence has manifested such to have been the case. Beyond this hope, I think we cannot safely go, unless favoured to feel that they had been visited at the latest hour; if we do, it appears to me that we are confounding two cases which are by no means parallel. I think a belief of salvation on such a tenure may be dangerous to ourselves, and in expressing it, we may be strengthening the delusion of others, who, walking without God in the world, satisfy themselves with a loose

idea of His mercy. It was under this view of the subject that I made the remark, and on subsequent reflection it appears to me just and correct.

A belief in the declaration, that the heart of man is desperately wicked, is very repulsive in this refined age, to many who think that pleasing manners, amiable dispositions, and fine persons, are substitutes for real religion, and cannot but find acceptance in the sight of God. Were such an idea correct, it would confirm me in an opinion I have been almost tempted to adopt on a review of myself, that I certainly must have a larger portion of frailty than falls to the lot of man in general, but the declaration of sacred writ is unqualified and explicit.

Perhaps I had better have said nothing on the subject, as the limits do not allow of clear explanation, and in endeavouring to avoid prolixity, I fear I have not been sufficiently perspicuous.

Fourth Month 30th—I am obliged by thy information respecting the Half-Yearly Meeting, a subject always interesting from local partialities and personal attachments. A twelve month's residence in London has not been sufficient to make me feel otherwise than as a stranger in the Meetings here, and does not detach from the words, "our Meeting," the idea which presents itself of Carmarthen and Glamorgan. In a comparison with the larger Meetings in town, our small assemblies do not suffer in my opinion; for there appears to me much more wheat amongst the chaff, or perhaps it

has been more thoroughly sifted amongst our native mountains. The difference is much more striking among what may be termed the lower classes in society. Among your newly-imported colonists you cannot look for an increase of strength. I hope they will receive a little of it, and in time be enabled to become standard-bearers in our glorious cause.

I have been pained at observing in some of those who stand in the foremost rank in society here, and who may be considered as the mightiest, too great an attention to form. It appears to me that a person dead without form, is more likely to experience a resurrection, than he who is dead in a form.

I am pleased to hear that —— has dropped the idea of coming to London. I think it would not be so well for him. I hope he will be preserved near to that living principle of light and life which will be to him a well of water springing up unto everlasting life.

I meet with a number of pious characters of different religious opinions; to many of these, our peculiar principles are a mystery they cannot comprehend, and they consequently must think we are under a delusion. Our being led to dwell so much on the necessity of the teaching of the Holy Spirit, as the fundamental point on which all religion must depend, has occasioned serious charges against us, such as a virtual denial of the atonement, the

blood of Christ, &c.;—but while they fill the hea with material notions of these things, they are losing sight of the only means of understanding the sublime truths of the Gospel. We have been favoured with a clear view of that which will alone lead to all truth. They may come to us, but we cannot return to them. I have never had a stronger confirmation of this than within these few days. May we unite in ascribing glory, honour and praise to Him from whom comes every good gift.

Ninth Month 9th.—It was with deep concern that I observed whilst at —— the depression of thy spirits, and saw thee yielding to those feelings which will, unless they are combatted, prevent thee from duly appreciating the numerous blessings thou hast received from a bountiful Creator. Poverty has been the portion allotted me for sometime, and I have viewed myself as one of those "who are walking in darkness and have no light," yet I think I have never felt an equal degree of affectionate solicitude on thy behalf as within these few weeks past. May it please the Father of all our mercies, through Christ Jesus, his Son, to strengthen thy faith, and to enable thee to look unto him with a perfect reliance on his providential guardianship. Thou art of more value than many sparrows, and we are assured that not one of them falls to the ground without his notice. Be not discouraged I entreat thee, for help is laid on One that is mighty and willing to save all that cry unto Him. I feel but little ability for expres-

sion, but I have been earnestly solicitous that we may be enabled to walk by faith, and not by sight.

London, Eleventh Month 7th.—The most conspicuous defect in the young persons of our Society, is the general want of piety and spirituality, even among those who may be very consistent members in outward things.

The god of this world has been worshipped, instead of the Lord Jehovah, and the effects are conspicuous. A comparison of the present with the former state of things is humiliating, and although there may be said to be considerable improvement within fifty or sixty years, yet it is by no means equal to the general improvement which has taken place in what is called the religious world. There has been a considerable assimilation to our principles in several respects; it is most perceptible in the decreased and decreasing importance attached to the different ordinances, and in the desire to get rid of oaths. At such a period, when the eyes of the most pious and enlightened are fixed on us, it is the more to be lamented that the standard should be so feebly supported, and in many instances it can scarcely be said to be unfurled. Much is expected from so highly a professing body as we are, and it is highly essential that we should seek for ability to become more separated from the world and its follies. The real state of our Society is certainly very low, and it would be well if the members

generally speaking, could see that it was so; it might be the means of rousing them from their lethargy, and leading them to cry mightily for help and strength to become valiant for the cause of truth.

I much desire that my dear brother and sister may, with myself, be earnestly solicitous to press forward in the Christian course, unwearied and undismayed, and that we may not rest satisfied with a form of godliness, without the power. They are situated where examples of spiritual religion are rare; and I believe, were the younger members of our Society more devoted to their God, it would be the means of drawing many to walk under the same standard. On whichever side we look, there is ample cause for encouragement. The low state of things is perhaps the most powerful incentive to diligence, at least to minds similarly constituted as my own. "We have Abraham to our father," has been too much the language of modern times.

1818. One great advantage in the education of Friends, is their being brought up free from the shackles of priestcraft and superstition; and when I see how these shackles cause the honest, though weak inquirer, and even the bold and intrepid seeker after the truth, to stumble, I am more sensible of the blessing of not having had the soil impregnated with such rank weeds. I should be glad if I could be the means of bringing —— to

an acquaintance with the small still voice which teacheth as never man taught, but this truth is like an apocalyptic vision, It appears to be a mysticism to the wisdom of man, and still more so where an assenting belief of the teachings of the Holy Spirit is held with a denial of its immediate influence. That we, who have been brought from darkness into a measure of the glorious light of the Gospel, may seek for a more full acquaintance with the divine internal principle of life, and for faith to obey its manifestations, is frequently the desire of my heart.

1818. No state of mind is perhaps more profitable than that wherein we are led sensibly to feel our infirmities, and to see that we are really wretched.

However humiliating to our natural dispositions, however severe may be our conflicts, and however we shrink from the burden which at times seems greater than we can bear; this poverty of spirit will be found to be dispensed to us in mercy, and as we abide under it in patience, we shall ultimately receive a rich reward.

Distressing poverty has long been the state of my own mind, with a darkness that may be felt; yet still I have been favoured with a latent hope that these days of mourning will be ended, "that light may shine in obscurity, and my darkness become as the noon-day." "Who is he that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God," is

an exhortation which I have often had to consider in the course of the last few months.

When these trials are dispensed as our portion, I think we mistake what is intended for the test of our faith, to be a want of faith; for in these seasons if we let not go our confidence, it is peculiarly tried, and if our trust in God remains unshaken, though we may be buffetted with the storms and temptations of the enemy, we shall be mercifully supported; for it is declared that He will not suffer us to be tempted above what we are able to bear, but that He will with the temptation make a way for us to escape.

When is our faith more pure, than when we feel that of ourselves we can do nothing, and that our strength and support must come from Him who alone is mighty to save, and who will save to the uttermost, those that come unto the Father by Him!"

Eleventh Month, 28th.—It gave me much concern to hear that in addition to thy illness thy spirits had been depressed, and although I was unable to attempt to remove it, yet I felt sweetly comforted in the assurance that our Heavenly Father was near to sustain thee, and that in his own time he would remove the cloud which might be permitted to overshadow thee for a season.

The state of my own mind has been for some time that of great destitution, accompanied with a strong feeling of my own unworthiness; under which I

have at times seemed scarcely able to bear the burden of my iniquities.

In the midst of this mental darkness, temptation, and trial, a hope has still remained that a brighter season will arrive. There is a disposition in us to shrink from that degree of suffering which is requisite for our refinement, and to walk by sight rather than by faith. The latter is humiliating to the natural mind, and opposed to the wisdom of man. In looking back, I seem rather to have fallen away than to have gained ground, and to have been in the situation of the Egyptians, who were surrounded with darkness that might be felt, whilst the children of Israel had light in their dwellings.

When my name has been proposed at our Monthly Meetings on various appointments, I have not felt at liberty to raise objections, although I have apprehended that I had not received those qualifications which I consider necessary, in order rightly to move in the service of the church. My place appears generally to have been, that of sitting as with my mouth in the dust.

Towards the close of this year he was appointed an overseer of Peel Meeting, and a short time subsequently became a Member of the Meeting for Sufferings. In relation to the former appointment, it appears that he was a

member of the committee appointed to consider of suitable Friends for this office, and in writing to his mother on this subject he says,—

Eleventh Month 28th.—On entering the room, this language struck me—What hast thou to do here? for in regard to my qualifications for such an appointment, I certainly thought I had no business there. A Friend gave a caution against a disposition like that of one formerly, when he said, "send by whom thou wilt send." My name was proposed, and I did not feel at liberty to make any remark or objection. I view the appointment as an awful one, on every account. Though I feel strongly my unfitness for any such office, I by no means doubt the power of Him who alone can qualify me for the service, should the appointment be a right one. The subject rests weightily on my mind, with an earnest desire that I may be enabled clearly to distinguish the path of duty, and to be willing to be obedient to the requirings of truth.

The humble acquiescence to the judgment of his friends, which he displayed by accepting the highly important office of overseer, whilst entertaining a wholesome consciousness of his inability to discharge its onerous duties without divine assistance, is an instructive instance of an earnest desire to promote the cause of truth

and righteousness, under the animating influence of that faith, which believes "all things are possible with God," and that "He is a shield unto them that put their trust in Him," believing with the apostle, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

At this period much of his time and attention was occupied in the zealous discharge of his duties as Secretary to the Peace Society, and it was about this time that he compiled his *Sketches of the Horrors of War*, which was published by that Society, and continues to be one of its standard tracts. Numerous large editions of this tract have been printed and widely circulated, both in this country and in America, as well as on the continent of Europe. It is composed chiefly of extracts from Labaume's *Narrative of the Russian Campaign*, and gives a brief but vivid picture of the evils of war. In the introduction Evan Rees says,—

The character and achievements of the warrior, have ever been the favourite themes of the historian's narrative and the poet's song. The sufferings of the wounded are lost in the animated

description of the pomp of battle; the tears of the widow and the orphan are unnoticed in the enumeration of its ideal glories. All the powers of language, and every embellishment of style, have been lavished to immortalize the soldier's fame—to veil the hideous deformity of war—to give perpetuity to deeds of destruction—and to transform the destroyer of man into the most exalted of the human race. War is represented as the field on which the noblest energies of man are displayed; but to form a just conception of its nature we must view it in its characteristic abominations, not through the delusive medium by which it is invested with an alluring and baneful splendour. The sensation created by the atrocities of one midnight assassin* is fresh in every recollection; consternation reigned in the metropolis, and pervaded the whole kingdom; but when the intelligence was received of the untimely death of thousands, far different was the feeling; brilliant illuminations dispelled the darkness of night, and our streets resounded with the acclamations of unhallowed triumph.† The injury sustained by the vanquished

* This is an allusion to the murder of two families named Marr and Williamson, which occurred near Ratcliffe Highway, London, on the 8th and 20th of the Twelfth Month, 1811.

† Lord Wellington's victory at Ciudad Rodrigo was on the 19th of the First Month, and that at Badajos was on Fourth Month 30th, 1812.

will be found to regulate the demonstrations of public joy. If they have lost their thousands it will call forth general congratulation; if tens of thousands should have perished in the fight, it will kindle a transport of delirious exultation. But to rejoice in the calamities of our fellow men, must surely be inhuman and ungenerous; it must tend to vitiate the understanding, and to render the heart callous to the finest feelings of humanity.

These are the genuine effects of war; and if it be true, that "the tree is known by its fruit," we shall not be at a loss to determine the origin of this unchristian practice."

The anecdotes and statements which he has selected for the purpose of illustrating and proving the irreconcileable inconsistency of war with the principles of Christianity, and even with the common feelings of humanity, are so graphic, and in such strict accordance with probability, as well as consistent with contemporaneous authorities, as can scarcely fail to make a deep impression on the reader, and to convince every ingenuous mind of the monstrous irrationality and great wickedness of war.

In conclusion, he says,—

From these details of misery and crime which have been selected from the Russian campaign, we

may form some estimate of the evils which are inflicted on the world by the desolating scourge of war. Let it not be imagined that these evils were peculiar to this campaign, or that atrocious cruelty is exclusively confined to the soldiers of any one nation: they are the legitimate offspring of war, and the pages of history are stained with their parallels. If it be said that the colouring is too strong, we ask what language can heighten the scenes of Smolensk, Borodino, and Malo Jaroslavetz; the tragical end of the sufferers in the hospitals of Moscow, Liadoni, and Wilna: the pillage and destruction of Moscow; the passage of the Vop and of the Berezina, or the varied and countless horrors of the retreat?

If we examine the spirit, the practice, and the laws of war, by the Christian test, where shall we discover any traces of the Christian spirit? Are they not on the contrary, in every respect the reverse of the precepts of the Prince of Peace? Are not selfishness and indifference the predominant feelings of the army? Are not theft and burglary considered venial in war, and a violation of the principles of morality, under existing circumstances, thought justifiable, and sometimes even meritorious? Thus crimes, which in this enlightened country would incur the popular odium and the forfeiture of life, are palliated under softer appellations, and are committed without offence to the moral feelings of the public. The perpetrator of a single murder is

branded with infamy, and doomed to expiate his crime by an ignominious death; but to take away the lives of thousands in war is deemed glorious and honourable. On what principles of reason, of humanity, or of religion, can such a perversion of terms be justified? The writers of contending nations may describe a massacre in glowing language, and claim for their respective countrymen the honours of a glorious victory; the vaulted roof of a cathedral may ring with the solemn notes of a *Te Deum*, and the praises of a conqueror; and in attending the triumphant celebration the spectator may be dazzled with the imaginary grandeur of martial fame; but the more appropriate scene of commemoration is the field of battle, drenched with rivers of blood; and the more appropriate music, the groans of the wounded, and the responsive lamentations of the hundreds of thousands, who, on a day like that of Borodino, have lost their husbands, their fathers, their sons, and their brothers. But what is the value of human life, or what the importance of human woe, in the view of those who can delight in such scenes? We speak with abhorrence of the barbarous and degrading superstitions by which human victims are offered in sacrifices to devils; but can we for a moment suppose that our military sacrifices are acceptable and well pleasing in the sight of God? And whilst we give our sanction and support to war, do we not uphold a system more sanguinary, more cruel, and more

extensively destructive, than any of the heathen rites which we condemn?

At the time this pamphlet was published, the public mind was comparatively unenlightened on this highly important subject, and the advocates of the Peace movement were considered as abstract theorists and visionaries. It was admitted that the doctrines they promulgated were most conducive to the happiness of the human race, but it was urged that it was utterly impracticable to enforce them; that the time spoken of by the prophet, when "nation shall not lift up sword against nation, neither shall they learn war any more," had not yet arrived; and that the diffusion of such principles, in the present state of the world, would tend to our national extinction. That men now view the subject in a different light, has been amply evidenced by the increased and increasing disinclination for war which has been manifested of late years in all civilized states, and by the vast accession of converts to the principles of Peace. The efforts of the Society have obviously been blessed by "the Prince of Peace," and from the history of the past, we may reasonably entertain confident hopes that the day

is not far distant when every professing Christian, at least, will cease to view war otherwise than as a great sin, and as utterly inconsistent and irreconcileable with the religion, pure and undefiled, of our blessed Redeemer.

Some doubts having been expressed by one of his relations, as to the expediency of inserting his name in the title-page of the tract, he made the following pertinent observations on the subject, in reply—

In reference to the tract, my inclination was averse to my name being attached to it, but my judgment decided that it ought to be prefixed. A work without a name is not by any means so respectable, and we look for a name. There may be peculiar circumstances in which a name would be better withheld, but this is not one; still I should not have proposed its insertion had not the Committee decided that it should appear.

In coming forward to combat public vice and error, are we to shrink from the path of duty because we may become public? If so, in what way is public good to be effected? Is the work to be carried on behind a screen? I apprehend not. Am I to shrink from an avowal of the truth, because —— is an agent in its promotion? Certainly not. Neither is it necessary for me, in circulating a work written by him, to say anything in his praise,

or in commendation of his merits. If the contents be true, no matter by whom stated. The subject is an unpopular one, and therefore every man who writes a pamphlet for us, should be willing to submit his name. But if we are to rest contented with wishing well to a cause, and refrain from acting, because we may thereby become public, then farewell to every effort for the amelioration of our fellow-creatures. It appears to me that we should come forward and fill that part for which we may be qualified; if that post be advanced, the greater is the necessity of sacrificing our own inclinations, and of showing on what side we are ranged.

Notwithstanding the deep interest he felt in the Peace Society, and the zeal with which he discharged the duties of secretary, the continued delicacy of his health impelled a reluctant application to the Committee that his services might be dispensed with; this circumstance is mentioned by him in a letter, dated Ninth Month 5th:—

I forgot to mention the most important transaction in the Peace Committee, as far as I am concerned,—which was, that I requested permission to retire from the office of secretary. I got a minute to that effect placed on the book, beyond which I did not wish to go in the first instance. They are unwilling I should go, and proposed many expe-

dients to retain me. I do not know yet whether I shall retire altogether or not. The subject was quite unexpected by them, as I had never given a hint of my intention until I had fully made up my mind. The ground on which I based my application was, that my health would not admit of such close attention, and that I found it necessary to curtail my engagements. The Committee were very reasonable.

He continued to hold the office for about two years after this application, when increased indisposition necessitated his retirement. In relation to this circumstance, the present Secretary of the London Peace Society has courteously furnished the editor with the following:—

"Extract from the Minutes of the Committee of the Peace Society, October 10th, 1820:—

"Evan Rees being under the necessity of leaving London from the state of his health, has requested to be released from the office of secretary:—

"'It was resolved,—That the resignation of Mr. Evan Rees be accepted, and that while the committee most sincerely regret the cause which deprives them of his most important services, they communicate to him their grateful sense of his eminent and unwearied attention, while holding the situation and discharging the duties of secretary.'"

In resuming such extracts from his correspondence as indicate the state of his mind, whilst his body was gradually but certainly approaching an early dissolution, it is deeply instructive to observe his growth in grace, and in that knowledge which is life eternal; for "this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Let —— look more at the bright side, and remember the injunction, "having food and raiment let us be therewith content," not being over anxious for the things that concern this life. Whatever may be our trials and conflicts, there is a source of support to which if we look in faith, we shall not fail in due time to feel that we are supported, even when we cannot perceive it. The Divine arm is not the less outstretched for our protection, and to uphold us in our dreariest moments.

1819.—Although it is said "Verily thou art a God that hidest thyself, O God of Israel, the Saviour," it is also declared "I said not unto the seed of Jacob seek ye me in vain;" and again, "Fear thou not, for I am with thee; be not dismayed for I am thy God, I will strengthen thee; yea I will help thee, yea I will uphold thee with the right hand of my righteousness." That we may be all encouraged to lay hold on these promises in

humility and sincerity, is my earnest desire. For surely there is abundant consolation if we can but believe. "If thou canst believe," said our Lord, "all things are possible to him that believeth." Some are more peculiarly called upon to endure hardness as good soldiers of Jesus Christ, and as they patiently endure, they become qualified for service in his cause.

Eleventh Month 8th, 1819.—Our valued friends Mary and Elizabeth Dudley are now engaged in visiting the families in this meeting, and have had a sitting with us. I may, I think, truly say that we were mercifully favoured to experience the overshadowing of the Divine presence, under which consolation and encouragement were handed in an hour of conflict, and a deep sense of my own weakness. Mary Dudley broke silence with, "When I call to remembrance the unfeigned faith which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also;" and in her communication was led to encourage and to strengthen to maintain the warfare, and to exhort to be stedfast, immoveable, &c. My faith is I fear but low, but I trust that I may be more and more strengthened to believe and obey, although spiritually my way may be hid as it were in darkness and in the storm.

12*th of First Month.*—The affairs of our Society claim a considerable share of time, and my engagements in its service have continued to increase in number and importance. Feeble as is the mite

of my assistance, it is freely given, when I feel scarcely strength to petition for an increase of ability to labour in the cause.

The Peace Society continues to claim a scanty pittance of diminished attention; altogether I find but little leisure to attend to myself, and I have for some months felt uneasy with the disposition of my time. The services to our Society are a part of my individual duty, and differ from those which relate to our temporal concerns; but in order rightly to labour in them, the mind must be kept from being too much entangled amongst the thorns. I sometimes feel desirous that many, with myself, may be raised up as standard-bearers in our Zion, and be qualified, in a degenerate age, to maintain our glorious testimonies.

These desires are, I trust, evidences that there are still some sparks of life remaining, though darkness and desolation have been the attendants of my spiritual course; and I have hoped that I may be enabled to arise, and shake myself from the dust of the earth. This hope has not totally forsaken me, although stripped of religious feeling in a great measure, and ready to query, "Hath God forgotten to be gracious? Hath He cast off for ever?" I have for some time felt that my present situation is unfavourable to my religious growth; but latterly the consideration has claimed so much of my serious attention, that I have delayed writing thee till my mind appeared settled in some prospect of relief.

Our concern involves so much responsibility in

its management, that independently of other considerations, I find my health unequal to the unremitting and laborious attention which it now claims,—leaving me in a situation of a slave to business, rather than its master,—a situation in which I resolved never to allow myself to be placed, a resolution which I trust I shall preserve.

I returned to London with a recruited frame, and entered with energy into the usual routine; but shortly after my return, I felt an impression that my connexion might prove more transitory than I had expected; this occasionally revived, though it never rested with much weight on my mind until very lately, when it became so strong that I intended writing to —— on the subject; but, thinking an opportunity would occur of introducing the subject in conversation, I put it off, and did not get a suitable opportunity until a few days since. Our explanation has relieved my mind from a considerable burden. As to what may be desirable hereafter, I have not entered into much consideration: I feel quite easy on that head.

Sixth Month 22nd.—There is something in the general spirit of commerce, which I cannot attain, or reconcile with Christian principle, and which, *out* of our pale is generally considered honourable, and even *in* is often reduced to practice,—but with such I could not cordially unite. This principle is sometimes cloaked under the general definition of there being "no friendship in trade:" to a cer-

tain extent this is admissible, but there is an injunction which is pretty much laid aside, and that is, "not to go beyond a brother," following that, "not to defraud." Now whilst the latter is generally admitted, the former is inadmissible in the general code of commerce, because it is contraventory of its whole spirit. I do not think I am too severe; of course, there are exceptions. I see its effects on some who are highly estimable, and these effects satisfy me of the correctness of my reasoning. In agriculture there is much less scope for the operation of this pernicious principle.

Sixth Month 29th, 1820.—I am sometimes inclined to think that if my situation in life had been one that would have rendered me independent of business, it would have been more pleasant at least—I will not say that it would have been better. If thou hast not seen the gilded sun of prosperity smile in its full lustre on thy children, as it regards their temporal concerns, yet in those who have been taken from this life, thou hast enjoyed the unspeakable consolation of the assurance of their entrance into the Heavenly Kingdom; and in those who remain, I trust that the seed yet lives, although it may be low, and that all will be found to work together for their good, that they may become more and more fitted for service in the militant church, and for an inheritance in the church triumphant.

As far as regards my own spiritual concerns, I

confess I am at times discouraged, if not dismayed, but hope occasionally cheers the darkness of the way. I look forward to the prospect of being less entangled in the country, in many respects.

The little service that I am able to render to the Society—for want, perhaps, of making the one thing needful more the grand object of my existence,—is humiliating, and at times almost discouraging. This is a period when the members of our Society are peculiarly called upon to lift up a pure standard to those that are within, as well as to those who are without, and seek for deliverance not only from the corruptions of the world, but from the perils of false brethren.

About this period, he appears to have paid considerable attention to subjects in connection with political economy, and to have adopted very decided opinions as to the necessity of abrogating the restrictive system in commerce, and of extending the facilities of emigration. His views on these subjects were based on Christian principles, and are in strict accordance with true philanthropy.

When it is borne in mind that the following extracts were written about thirty years ago, when the subject of "free-trade" was unknown, or, if known, was considered merely as an ab-

stract and impracticable speculation, the reader cannot but be struck with the remarkable coincidence between the opinions of Evan Rees in 1820, and the recent commercial changes which have taken place in this country. Although this important political question may now be considered as finally set at rest, yet a few extracts from his correspondence on this subject may possibly interest our readers, as exhibiting a clear perception of those truths which are now generally considered essential to the welfare and prosperity of this country.

Third Month 20th.—The nation is now suffering severely from the effects of the restrictive system, which has compelled many other nations to become their own manufacturers, whilst we are compelled to buy our corn, &c., at a higher rate to gratify the landed interest.

It is a bad system, to give any other encouragement to trade, than freedom from vexatious imposts and regulations.

Fourth Month 20th.—The system of restrictive commerce, adopted so generally by all governments, is likely to claim serious attention. It must follow as an inevitable consequence, that if we refuse to take the natural productions of other countries, they will refuse to take our artificial

ones, and both are injured. They by manufacturing articles at a much dearer rate than they could obtain them for of us, and we by raising corn and other commodities at an expense greater than we could purchase them for of them. These systems are founded on the worst principles of selfishness, which some are weak enough to call patriotism. But the grand precept of Christianity, "Do unto others as ye would they should do unto you," will be found not merely the most consistent basis for regulating national transactions of every kind, but that which, if adopted, would speedily convince them was the most politic and advantageous.

We live in an era that has been characterized by great events, and will, if I am not mistaken, be so by more signal ameliorations of the general state of mankind than has been hitherto known.

His opinions on emigration were equally sound and practical, and were based on the presumption that it was necessary for the benefit of the whole, that a great number of the population should leave this country annually, "not," he says, "that they can find one that is better, but better for them, because in the best there is no room for them."

The recent discovery of gold in Australia has materially changed the aspect of this subject since 1820, yet there is so much that is valuable

and interesting in his communications upon this subject, as at least to warrant the publication of the following extracts. He was at some pains to obtain correct information, and communicated with Earl Bathurst, then Secretary of State for the Colonies, in reference to the encouragement which would be given by the Government to Members of the Society of Friends, should a certain number of them emigrate to Australia. Indeed his especial object appears to have been in reference to the members of our Society, conceiving that great reciprocal advantages would result to such emigrants and to the colony, were his views carried into effect.

In a communication dated Fourth Month 8th, he says,—

I am so far an advocate for emigration, that I think it a measure highly expedient for the good of the country, that a large drain should be opened, and kept open. Not by encouraging a settlement on the limited portion of fertile land to be found among the barren sands of Africa, but by a liberal system of colonization towards emigrants generally, who should be directed to those places where Nature has been abundant in her favours, and where there is ample room for continued settlements.

In Africa, the settlements must be intersected

by plains of sand, of greater or less extent. In Upper Canada, the confines of the lakes hold out inducements for some time to come, and would easily accommodate, in addition to its own increasing population, a million from this country, at the rate of 50,000 per annum: at the end of that period, with the increase on the soil, there would not be much more unoccupied land that would be eligible, without being thrown too far north in those frozen regions. I imagine that thirty millions might settle even here, in a climate at least tolerable, if not quite so warm as would be agreeable; but perhaps that estimate would throw them too much into Labrador, as a rising colony covers a wide extent of country in the first instance.

Australia, with a territory capable of maintaining two hundred millions, offers another field for emigration, with a choice of climate,—from a moderate temperature to a heat as great as need be wished, though no where, even when it makes its nearest approach to the line, insupportable.

It is truly lamentable that whilst such beautiful tracts lie uncultivated, even untenanted, nations should be expending millions, and wasting the lives of thousands in contending for some barren rock or petty territory.

Here the redundant population of Europe might find an asylum for ages, and we need not hear of the necessity of war to keep down the population. At present, however, I apprehend that England, or

rather the British isles, alone possess an overgrown population; the other states of Europe are not full. The population of this country is amazingly productive, and will probably continue to be so for some years to come. A regular draft might relieve it; but it is a country so highly favoured in all respects, that the numbers who leave it will always be small, in proportion to the numbers which ought to leave it in order to place things in a healthy state. The adoption of liberal principles in domestic economy, is unhappily obstructed by the great burdens under which we labour. Could strong and decisive measures relieve us from these, the population would then, for a short time, cease to be superabundant, and would soon extend itself permanently; yet even under these circumstances, provision should be made for emigration, precisely on the principle which leads bees to swarm when the parent-hive is filled. Methods are taken by the peculiar construction of hives to prevent bees from swarming into other properties by luring them from the old hive into a new one, as in swarming they are often lost to the owners. Thus, in a country having (like England,) so many vacant hives, care should be taken that they should be rendered accessible to the swarms as they leave, or inducements should be held out that would lure them to these vacant hives in our own territory, rather than that they should become the subjects of another power.

The subject is one of the most interesting studies

in political economy and the spectacle which is exhibited of a great people issuing from its originally narrow confines, and gradually covering the surface of a large portion of the globe, is certainly very interesting. It presents at once to the mind, many subjects for investigation, that are equally curious and important. Should England be destined, like all the powerful monarchies which have preceded her, to sink into insignificance, yet in her decadence she will have left to the world more magnificent and imperishable remains of her greatness than her precursors, in the foundation of at least two powerful nations which will be purely English in descent, and will each give the tone, if not the law to the respective portions of the hemispheres in which they are placed.

America is one of these; the other, Australia, though yet in embryo as a nation, must in the natural course of events,—from its peculiarly happy climate, and its situation in regard to the Pacific and Indian oceans, become one of the greatest in the scale of nations.

What imperishable memorials might great men raise by their actions, if their talents were directed to the amelioration of mankind, rather than their subjugation and destruction.

The circumstance of my having advised —— to emigrate, and a wish to satisfy myself as to the propriety of recommending —— to do so likewise, has led me to an interesting study, or at least to

enter more minutely into it than I had previously done. In my inquiry as to local advantages, I find that my previous views were, as far as means of information extended, perfectly correct. Of the United States of America, as desirable for an Englishman, I entertain no great opinion; of Canada, decidedly favourable; of the Cape, the third great point of attraction, I have not entered into minute investigation, but my opinion is quite unfavourable,—it never can become a great nation; of Australia, every thing is favourable but the system of government, or misgovernment, and the proportion of convicts to free settlers; but the latter is rapidly diminishing, and will shortly cease to be an evil; the former is also on the eve of dissolution.

As the reader is aware, a free constitution has been granted to Australia, and the transportation of convicted felons has ceased. In anticipation of these important events, Evan Rees continues:—

Then, no part of the world will I believe exhibit a scale of progressive advancement equally rapid. Indeed, except America, none will afford anything like a similarity in the parallel, unless indeed it be the Cape, under the invigorating patronage of the Chancellor of the Exchequer.

The foregoing is only a selection of extracts,

embracing the chief points, from a long essay on the subject, which, with the following, will perhaps be a sufficient exposition of his opinions on this subject.

Fourth Month 20th.—I wrote to Earl Bathurst on the subject of the encouragement given to emigrants to Australia, or rather to know what facilities would be given to any members of the Society of Friends, should they be disposed to go out as permanent settlers. In the following week I received a reply from the Secretary; this I considered quite indefinite, as far as regarded one part of my inquiry, but I made no farther application. In the mean time I recommended a young man, who applied to me for information on the very point, to write to Earl Bathurst, and propose the question to which I wanted a reply. In about a week he received a printed circular from the Colonial Office, which contained no information beyond this—that the Government would not make any grants of land to any person who could not raise £500., and they required the most unobjectionable reference as to respectability of character. I had promised to shew —— the letter that I should receive, and called on him for that purpose; he was vexed at its being so indefinite, and wished to shew it to a barrister, a native of the colony, and asked my permission to introduce me to him, to which I assented, and he was to appoint a time. I received a note

from him requesting me to call on him, when he would accompany me to the chambers of his countryman. —— accompanied me. We formed a very favourable estimate of his talents. He told me he was at the Secretary of State's Office on the day that the reply to my letter was forwarded; that they mentioned the receipt of my letter to him, and the answer that had just been returned to it, intimating that it was very favourable, the communication having given them great pleasure. Earl Bathurst was satisfied that if any Friends went out, it must be very advantageous to the colony. When he learnt from —— that I entertained a different opinion of the letter, as to any encouragement it held out, he went to the Colonial Office to make himself more fully acquainted with their views. He had an interview with one or both of the Secretaries under Lord Bathurst, and they told him that Lord Bathurst was decidedly disposed to give every encouragement in his power to afford. The wish to induce a colony of Friends to settle in Australia, was founded on the opinion entertained of the great advantage which they apprehended the colony would derive from such an acquisition. The only reason that induced them to withhold a free passage, was the poverty of the Government, which was at present extreme. If a party of Friends would state what grants they wished, or expected to receive, an order would be given for it, and they might have it all in one spot, and sub-divide as they thought

proper. The Earl would himself write to the Governor by the parties, expressly urging him to facilitate their views, and to enable them to settle themselves.

I apprehend that if twenty families of Friends were to go, that they would readily grant them as many thousand acres of land, without reference to their capital; of course some of them should possess capital.

Of an ardent and inquiring turn of mind, he was not unobservant of political events, and at times entered into the discussion of these subjects with his characteristic earnestness; but in one of his letters he remarks,—

Politics are not wholesome diet for my constitution. Perhaps from what I have said thou wilt think me immersed in politics, but that is far from being the case. It is a subject on which I enter but little in discourse. It is ground which it does not do for me to walk on, because I cannot walk over it indifferently.

In the Eleventh Month of this year he had an interview with Thomas Shillitoe, in relation to a religious visit to New South Wales, then contemplated by T. Shillitoe, and which he had submitted to the consideration of Friends. From his correspondence it appears that Evan Rees offered his assistance, should it be thought

suitable, in connexion with some proposed mode of procedure, the details of which, however, are not mentioned. The following is his description of this interesting interview:—

He (T. Shillitoe) then entered into a minute detail of the nature of the concern, and the mode in which he might be led to carry it into effect. The plan is an admirable one, but I scarcely feel at liberty to say more of it now. The interview was very satisfactory to me, and I believe equally so to our friend. In making the offer, I believe I have done quite right, and I should feel quite satisfied to be called upon to fulfil the expectation that I have raised. I hope the visit of our friend to this spot, distant and forgotten, neglected and despised, as it is, may, for the sake of the objects of it, be carried into effect.

The following letter is supposed to be the last he wrote in relation to the Peace Society, and is therefore more than ordinarily interesting. It is addressed to a correspondent of the Society in America, is dated First Month 30th, 1821, and is in an unfinished state. After mentioning that parcels of tracts had been recently sent, and acknowledging the receipt of some letters, he continues;—

Thou wilt observe by our Report a change in the officers of the Society. John Clarkson has left

London to reside in the county of Suffolk. His place is filled by John Scott, the author of our tract No. 2. The state of my health has been such as to oblige me to suspend my attention to my business almost entirely for several months. My medical advisers recommend me to spend a few years principally at sea, and I have in consequence determined on taking a voyage, in the first instance, to New South Wales. I expect to be absent about fifteen months. I am now waiting for a vessel, which I suppose will sail in a few weeks. I may, perhaps, in that distant quarter find some opportunity of diffusing a knowledge of our principles, and the efforts which are making in England and America to promote just views of the nature and consequences of war.

Two Secretaries have been appointed. Thomas Bell for the home-department, and for the foreign John Bowring, the translator of the No. 3. Tract into Spanish. We have also an Assistant Secretary, so that I think the Committee is now efficiently organised. The deficiency in the Subscriptions arises in a great measure from the partial disorganization of the Committee, and in part from the severe pressure of the depression in commerce.

Our principles are making their way, with a sure though silent progress, and in this we have ample cause of congratulation.

The increasing general diffusion of light and knowledge in Europe, during the last few years, has caused a desire as universal as the diffusion, for

more liberty than under the old systems had been granted. This desire, so natural and so rational, as well as consistent with the principles of that religion, which, nominally at least, they acknowledge, has been in many instances repressed by the legal authorities. In Spain, Portugal and Naples, the Governments, wisely yielding to the general voice, have granted to their respective people rights justly claimed, and have thus prevented the effusion of blood. The tranquillity of Europe is, however, likely to be broken by those who, under an alliance termed *holy*, had promised in the face of the world to maintain the principles of their religion in their relations, and to watch over the peace of the world. The invasion of Naples, or projected invasion of it, by the members of this band of Monarchs, leagued ostensibly under the influence of the Christian religion, furnishes another sad example of political depravity to add to the dark catalogue by which the page of history is already too much defaced. The Emperor (Alexander) of Russia, the advocate of Peace Societies,—where are now the principles which he once professed? From the extent of his influence, one word, would from him, extinguish in its embryo this iniquitous, this atrocious war! But alas! that influence, that power is thrown into the opposite scale, and the Emperor sanctions a war undertaken to prevent a monarch from giving to his subjects the blessings of a free constitution. If the Emperor were sincere in his professions, there must have been a lamentable apostacy, or how could

he sanction a war entered into without provocation, without injury, or the shadow of injury, received or expected—a war by which thousands may be sacrificed to prevent a king being taught wisdom by experience; or in other words, to prevent him from giving to his subjects the blessings of freedom, in exchange for the horrors of despotism. For this heinous crime, the King of Naples must be made an example to monarchs, and Europe must again be plunged into war to punish the Neapolitans, in order that others may be deterred from becoming more enlightened by the diffusion of knowledge.

Such are the fruits of a "Holy Alliance," published to the world with so much parade of Christian principle.

His health, which had been long fluctuating, now became so much worse as to alarm his friends, and to render a cessation of his attention to business absolutely necessary. Subsequent events proved that disease at this time had made greater progress than either he or his friends were aware of; and it was not without strong hopes of a beneficial result that he determined, in accordance with the advice of his medical attendant, and with the approbation of his relations, to take a long voyage.

The attention which he had bestowed upon the subject of emigration, and the great interest

he felt in the welfare of the colonists in Australia, had probably great influence in his decision to visit that distant portion of the globe. Ever intent upon doing good, he made needful provision for the exercise of his philanthropic labours in that quarter of the world, and took with him a quantity of tracts, and a good selection of Friends' books.

The letters, from which the following extracts have been selected, were written under much bodily weakness and suffering, and amid the inevitable anxieties and bustle attendant on the preparation for a long voyage; yet it is pleasing to observe, in these last mementos of confiding affection, indubitable evidences of that faith which is an anchor to the soul, sure and stedfast, both in the vicissitudes of time, and whilst passing through the dark valley of the shadow of death.

First Month 24th.—Man is at best but a poor fallible creature, and of himself unable to direct his steps aright, and often equally so to guide his friend by advice. On subjects of so much moment as the taking a step which will give the direction to the whole march of life here, and perhaps affect our future happiness, it is of essential importance that we are aided by that wisdom which is from above; then indeed we shall feel a confi-

dence far beyond the confidence which results from the exercise of our own reason merely. If under a sense of our own unworthiness, we fear to approach the Throne of Grace, let us remember the injunction, "Let him that lacketh wisdom, ask of God, who giveth liberally and upbraideth not." Let us also remember that a broken and contrite heart He will not despise, that we have access to Him through the Mediator of the new covenant, Christ Jesus, who suffered for our transgressions and bore our infirmities, and ever liveth, at the right hand of the Father, to make intercession for us. May we seek an increase of knowledge in the teachings of the Eternal Spirit, and may our obedience keep pace with our knowledge, that we may ever distinguish the warning voice when we incline to the right hand, "This is the way, walk in it."

It is a grand device of the enemy of our souls, when temptations to open vice are no longer availing, to endeavour to divert us from approaching our Heavenly Father in prayer, and he is often successful in persuading us that we are too polluted to offer up incense acceptably to Him "who is of purer eyes than to behold evil." Whatever may be the measure of our iniquity, the mercy of the Highest is great to forgive, and let us bear in mind that if, in humility and sincerity, we approach His footstool, He will put away or "blot out our transgressions as a thick cloud, and as a cloud our sins."

I had not the most distant intention of offering

to thy consideration any remarks of this nature. I sat down with my mind oppressed with a sense of its own weakness, and my body with indisposition and fatigue, but as they spontaneously arose I have penned them, hoping if they are superfluous they will at least be productive of no evil.

I feel much interested for thy temporal welfare, and for thy spiritual, much more. The trials which assail us in our passing through life, are intended, in gracious condescension, to wean us from an undue attachment to the perishing enjoyments of the world, and to lead us to feel the necessity of a Saviour; for until this is our experience, we shall not be engaged in the work of salvation. In the hour of affliction the soul feels its incapacity for effecting its own redemption, and that the arm of man cannot save. If it then turns to Him who smites, He will assuredly, in his own time, heal the wound, and speak peace to the troubled mind.

We must not expect exemption from trouble on this side the grave. If, however, we are concerned to seek first "the kingdom of Heaven and its righteousness," we have the gracious assurance "that all things necessary will be added unto us," and we are also told that "all things work together for good, to them that love the Lord."

First Month 26th.—At our last Monthly Meeting I applied for a certificate of membership; one being drawn up and approved by a few Friends, was brought forward in the Meeting, and signed by

all the members present. J. P., J. F., and E. C., were present as part of the Quarterly Meeting Committee for visiting Monthly Meetings. Nathan Hunt, his companion R. T., and S. Fox, were among the strangers present. After the certificate was read and approved by the Meeting, J. P. expressed his unity with it, and spoke encouragingly; E. C. and S. F. expressed sentiments of the same kind; the latter, to whom I am personally a stranger, enlarged rather more, and expressed his desires for my preservation in perils on the sea, and perils in a strange land; and above all he desired that I might in all things be resigned, and be enabled to adopt the language, "Not my will, O Lord, but thine be done." Though his address was not long, and I was personally the object of it, and though at the same time his language was peculiarly impressive and eloquent, I cannot now give it, and the outline even seems nearly effaced. This want of recollection of the substance of addresses, which at the time of delivery were peculiarly impressive, has not unfrequently distressed me; but this may, perhaps, be wisely ordered, that our dependence may not be too much on the outward communication which may be instrumentally conveyed to us. When the language of encouragement is permitted to be conveyed to us, the end I believe is answered if we take the bread which is broken, and have our faith strengthened. Whether we retain a recollection of the manner in which it was

handed or not, is perhaps a matter of little moment. Under the sense of our own unworthiness, we may well exclaim, "Lord what is man that thou art mindful of him, or the son of man that thou regardest him!" Our meeting held long, and J. P. left with S. F. who was fatigued. Towards the close of the sitting, J. F. reverted to the certificate and said, that he wished to express his cordial concurrence with it; that as a member of the committee of the Quarterly Meeting, he was by virtue of that appointment a member of the Peel Meeting for the time, and as such requested permission of the meeting for himself and another Friend similarly circumstanced to sign it; he regretted not having mentioned it previous to J. P.'s leaving the meeting. E. C. and J. F. then signed it. I dined at J. E.'s, in company with Nathan Hunt and some other friends.

On taking leave, N. Hunt said, "he hoped he should have an opportunity of seeing me again before I left,—he could from his own experience enter into my feelings, and he had felt much sympathy for and with me in the prospect before me." His testimony in the morning sitting was strongly applicable to the general state of our Meeting; his manners are plain, easy and accessible, and enforce the doctrines which he inculcates.

An almost continued feeling of spiritual desertion and poverty has been predominant in my mind for a considerable time. Under this feeling, I have

been led at times to fear that I was becoming completely estranged from all that was good. Lately, whilst contemplating my state, and the feebleness of my efforts in the Christian cause, my mind was humiliated under a deep sense of my infirmities, and in this frame my petitions were put up for help, and in mercy I was comforted with an evidence, that feeble as were my steps in the narrow path, mercy was extended, and I was favoured to feel acceptance in the sight of Him, who has declared by his prophet, "Unto this man will I look, who is poor, and of a contrite spirit." "It is not by works of righteousness we have done," or by our own merits, that we find acceptance in the Divine sight; for having done all, we are still unprofitable servants. The publican who felt the weight of his sins, went home justified, rather than the Pharisee, who, priding himself on his virtues, thought himself entitled by his own merits, to the Divine regard. The Christian, looking to a perfect pattern in his holy Head, has no ground for pluming himself on his virtues; he feels that of himself he can do nothing, and that the moment he depends on his own strength he becomes weak, even weaker than other men.

Poverty of spirit, is a state of mind from which we should not too impatiently seek relief; we may recollect the example of Paul, who thrice besought the Lord that the messenger of Satan might depart from him. The answer to his prayer was, "My grace is sufficient for thee, for my strength is made perfect in weakness."

We are apt to consider ourselves as the most tried, our state as the most deplorable state, and ourselves as less acceptable in the Divine sight than others; but "the heart knoweth its own bitterness," we feel our own besetting sins, and the strength of the enemies of our own houses, but we cannot penetrate the recesses of the heart of a fellow-traveller, who has probably just reversed the comparison. The Christian's course is in fact a continual warfare, and whatever may be his attainments, the injunction will be applicable to him, "Let him that thinketh he standeth, take heed lest he fall." We are dependent for our daily bread, and under every dispensation we should seek to know our will subdued, and to be favoured to say in sincerity, "Thy will be done." The prayer of Agur was beautifully illustrated by Nathan Hunt at the Monthly Meeting, particularly that passage, "Feed me with food convenient for me." We are prone to crave that which is agreeable to the palate, and to repine at that which is more wholesome, but less suited to our desires.

There is no real ground for discouragement; we should therefore seek for strength to rise above it. We are to walk by faith, not by sight, and we should, perhaps, find generally that our growth is not at all times perceptible to us. Few are called to great things, but if we are faithful in the measure of grace committed to us, we shall be equally acceptable in the Divine sight. Our acceptance depends not on the extent of the sphere in which we may be called

to move. Be not discouraged, seek daily an increase of spiritual strength, and wait with patience for the right time. Our Heavenly Father often sees meet to try our faith by withholding the sensible influence of His Spirit. He is, nevertheless, near to succour in the hour of trial and temptation, and his arm, unseen, is stretched out to uphold and save the humble, fervent, waiting soul. If we look at the experience of the most eminent servants, as recorded in the Scriptures, we shall find that they were tried in a remarkable manner, as the Psalms in particular, bear abundant witness. Jeremiah was a striking example of this mode of the Almighty's dealing with his children; and in the short record of Elijah, we see that he was disciplined in the same school. Paul was introduced into deep poverty and abasement, and I believe no disciple is exempt.

Third Month 5th.—We are concerned to find that thy health has been interrupted by such frequent attacks. When our trials have the proper effect, it will generally, and perhaps ought always to produce a conviction that they are permitted for wise ends. Ours, just now, and of late, have been rather complicated, but I trust that they will work together for our good, and that we may be sensible that they have had that effect.

It is a source of grateful feeling to me that thou art able to contemplate the voyage with so much calmness and confidence. Where this faith prevails where shall we find ground for alarm?

Third Month 8th.—I cannot look beyond my journey and voyage at present, therefore I seem to have nothing to say respecting thy ultramarine views.

I feel much encouraged by the assurance, that for our sakes, thou wilt endeavour to bear up under the pressure of trials to which at times thou feels inclined to yield. The Divine helper is near even when we are not sensible of His presence, to bear us up against the storms of adversity, or the deceitful allurements of prosperity. A day will arrive when we may be enabled to look back on the stormy path of tribulation, and trace the preserving hand; and we shall then be led to acknowledge that His ways have been right, and that "His mercies are over all His works." Let us be encouraged by the remembrance, that if we receive not chastisement then are we not children. All are not fed from the cup of consolation, and enabled at all times to hold on their way rejoicing; but He who best knows our frame, administers the discipline that each requires for his purification and preservation.

The Apostle of the Gentiles underwent the humiliating discipline until he could glory in his infirmities, and take pleasure in them, for, says he, "when I am weak, then am I strong." Let us labour to attain to that degree of holy resignation, which will enable us to take pleasure even in our infirmities, and to walk stedfastly in the daily path, without casting our views too much forward or

backward for "sufficient unto the day is the evil thereof."

You will all, individually, be the frequent companions of my solitary or retired moments, and the objects of my affectionate solicitude. It will at least be one consolation to know that I live in the recollection and in the affections of some, and to set out with the belief, that I may yet meet with the most valued of my friends in a state of mutability.

Third Month 12th and 14th. — I seem unable to look beyond the voyage, and that to be sure is quite long enough, but my mind seems completely closed as to consequences that may result from it.

My mind is favoured with tranquillity, as the period of my departure approaches. A few short hours and I shall be separated from personal communication with my beloved friends, from some of them, doubtless, for ever, yet a hope sweetly springs in my heart as I write this, that with the dearest I shall yet meet in mutability.

My infirmities and my failings, to use a slight expression, have been indeed and are many, yet I may again acknowledge, "truly the Lord is bounteous in his unmerited mercies." That we may all experience a continuance, to the end of time is my desire."

On the 23rd of the Third Month, 1821, he finally left London for Gravesend, where he

embarked on board the *Grace*, Captain Leithbridge, which was bound to Van Diemen's Land and Australia. This vessel sailed on the 24th, but afterwards put into the Margate Roads, and was also detained in the Downs. In consequence of an accident, which occurred in the English Channel, they were obliged to put into Cowes, where they were detained until the 20th of the Fourth Month, during which period of detention he wrote the letters from which the following extracts are taken.

Margate Roads, Third Month 28th.—I feel that I have turned my back on England as to intelligence from my friends. I may write to you, but I cannot expect to hear from you until I am arrived at our antipodes, should it please Providence to favour me with a safe voyage. We may meet with gales in the Channel to drive us into some friendly port. At all times I hope to have something to send.

May we feel resigned to bear whatever may be permitted to befall us, and whether prosperity or adversity be our lot, may we be favoured to stand. I have many wishes, many hopes, as I close this, but have no words at command. My wishes, my affections, my prayers, if in the sight of Omnipotence my feeble aspirations may be accepted as such, are exercised for you.

Affectionately farewell! My dear love attends you all, and I wish you to convey to many of those friends whom I esteem and love, the expression of my regard. Once more farewell!

Off the North Foreland, Third Month 30th.—As I cannot hear, I must hope many good things for you. In regard to ——— also, I can only feed myself with hopes, and through all, endeavour to seek after that confidence that will stay the mind under all circumstances. My dearest love awaits you, with a desire that you may obtain all that may be conducive to your temporal and spiritual welfare.

The wind wafts its breezes from your mountains, but on their wings no intelligence can travel, no resting place affords a spot where I can look for it, short of my destination.

Cowes, Fourth Month 13th.—I feel the necessity of more close watchfulness in my daily and hourly walk, and the necessity of being more stripped, but how hard is the warfare! The externals of religion may be kept up, and yet the soul remain dead to the vivifying influences of the Spirit. I trust that this may not be our experience, but may we be enabled to cry unto the Lord for help.

The last letter received from him was dated The *Grace* at sea, Fourth Month 23rd to 27th,

1821, in which, in allusion to his fellow passengers, he says:—

I am now fairly on the ocean, and I feel cut off for a time from all hope of communication from you. Surrounded by persons who have no congenial, no kindred feeling on religious subjects, I seek in retirement that which can uphold, and I trust to be enabled by watchfulness, and the Divine blessing, to uphold the standard; but I have felt very weak in body and mind, yet hope has not been shut out, or consolation totally withheld.

In this letter he represented his "health as decidedly improving," but the Captain of the vessel appears to have entertained a different, and as circumstances proved, a more correct opinon of the state of his health at this time. He states—

That after passing the Island of Madeira I thought his health improved a little, but we found the weather very cold when we reached the latitude of 35° south, when his cough increased and he became weaker daily, though by no means conscious of his danger. The Captain also stated that he and the cabin passengers saw him gradually wear away, but did not like to distress his mind by telling him so.

The following account of his last days and

death was given by William Crook, the cabin-boy who waited upon him; its touching simplicity and self-evident truthfulness invest it with great interest. It was taken down in writing, by the deceased's late brother-in-law, William Belch, who was then r esident in London.

We were about 200 miles from the Cape (of Good Hope) when Mr. Rees died, but I do not know the latitude. He thought himself rather better a short time previous to his decease, but complained of a bad pain in his stomach or chest; he coughed very much, and expectorated a good deal which made him very weak. I mostly waited on him, except I was engaged, for he always liked to have me with him. He often told me he thought he should reach Van Diemen's Land, and expected to be better for the voyage. He mostly wrote on sheets of paper, I did not see any letters written to any particular persons.

He generally read the Bible, and sometimes tracts, of which he had a great many; he always slept with a small Bible under his head, and when well enough—he sometimes walked on the deck. He was always cheerful and agreeable with the passengers and crew. The Captain and cabin passengers frequently sat with him half an hour at a time, when he was confined to his room. The steerage

passengers were not allowed to go into the cabin.

He looked very pale the night before he died, and I asked him if he felt more poorly,—he said no—he was better. He eat a hearty supper, for him, about twelve o'clock,—it was near one when I left him; he took very little in general, and mostly lived on jelly and jam. I went as usual about six o'clock in the morning, and knocked at his door,—he did not answer,—and the Captain desired I would not disturb him, as he might have had a restless night. About eight o'clock I knocked again, not receiving an answer I went in, and to his bed-side. He looked very white. I told the Captain I thought Mr. Rees was dead; he and Mr. Rowcroft* went in; they had a glass and some hot water;—they thought he had been dead some time. The cabin passengers and two of the steerage were called in to see him as he lay. The clothes did not appear to be at all moved, and had he not looked so white I should have taken him to be asleep. He was not moved till the following morning, when he was brought upon deck for the passengers and crew to see, when he was wrapt in his best blanket and counterpane, which was sewed up with shots in it.

At ten o'clock the Captain read the funeral service in the presence of all on board, and very solemn

* One of the Cabin Passengers.

it was. Mr. Rees was so much beloved, that even the boatswain could not refrain shedding a tear in performing his office.

The Captain took charge of his papers; I had the care of his keys which the Captain asked me for, —I also gave him Mr. Rees's watch, and I heard that everything was delivered to Mr. Brooks at Sydney.

James Chambers, another cabin-boy, who also occasionally waited on Evan Rees, gave William Belch the following particulars:—

I sometimes waited on Mr. Rees; he sat with the Captain and cabin-passengers until the last two days, when he was too weak. He wrote a great deal, indeed he was never idle, and always put down the transactions of each day. The Captain got him an easy chair with a high back, and when the weather was fine, if he could not walk out, he was placed by the cabin-door, (the cabin being level with the deck,) where he could see what was going on. When we came in sight of Madeira, we saw the land very clearly. Mr. Rees was much pleased with the view, and it being a fine day he walked on deck a considerable time, under the Captain's arm. I heard him ask the Captain to deliver his papers and letters to his brother in London. He told me the night before his death that he intended to come back in the *Grace*. He liked the carpenter very

much, who used to do many little jobs for him. The day he was buried, all the passengers and ship's crew, out of respect to him, drest in their best clothes. He was so kind, that we all liked him, and were very sorry after him.

In speaking of him, the Captain said "he was highly esteemed by all, and was as good a Christian as ever lived;" a steerage passenger on writing home to her friends, remarked that "they lost a Quaker gentleman, he read the Bible much;" and James Backhouse mentions having met with one of his fellow-cabin passengers in Van Diemen's Land, "who spoke of him with interest," and said, "he was not so weak the day before he died as to prevent his conversing with his fellow-passengers, and discussing some religious topics with them, with a lively interest;" and J. Backhouse adds, "such of his shipmates as we have met, speak of him with much esteem."

Thus died Evan Rees, on the 28th of the Sixth Month, 1821, aged 30 years and 6 months. The perusal of his correspondence, and the slight sketch of his character which has been attempted, can scarcely fail to impress the

reader with the conviction that he humbly strove to "keep the commandments of God, and the faith of Jesus;" and that through redeeming love he is now numbered among those who "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Naturally of an ardent and affectionate disposition, and possessing more than ordinary talents and acquirements for a person in his station, the sanctifying and ennobling influence of religion incited him to promote the welfare of his fellow-men, by zealously co-operating with others in promoting this great object. Though comparatively young in years, his earnest labours in the cause of philanthropy and religion appear to have been singularly blessed by Him, who alone can "give the increase."

Whilst at sea on his last voyage, it appears he was much engaged in writing, and kept a journal; these documents were entrusted to the Captain to bring home; but the *Grace* having been destroyed by fire whilst off the Cape of Good Hope, on her return from Australia to this country, all his papers were lost.

This is to be regretted, as his journal and letters would doubtless have furnished valuable additions to the scanty materials of this memoir, and have given his religious experience whilst on the verge of his watery grave.

It may be presumed that some of these papers related to those benevolent societies, in which he had taken an active part, and for the prosperity of which he was so much interested. In the absence of all information upon this subject, it may be interesting to know how he was appreciated by his coadjutors and contemporaries, by giving a selection of the notices which appeared in several publications after his death. These obituary tributes to departed worth, will in some measure supply the deficiencies which are obvious in the previous pages, and are requisite to give the reader a correct notion of the character of the subject of this memoir.

These may, however, perhaps be suitably preceded by extracts from two letters written by an early friend, with whom he was long on intimate terms, and maintained a correspondence. They are as follows:—

1822. I am much obliged by thy letter of the 28th of last month, giving me some most interesting particulars of the illness and death of my much esteemed and valued friend; and likewise for the packet of letters which accompanied them. They have awakened many pleasing and mournful recollections of my dear friend. I have never met with any one of whose worth, abilities, and integrity, I had a higher opinion, or for whom I have felt an equal friendship. I look upon my intimacy with him as one of the bright spots on the map of my life, from which I have enjoyed both pleasure and improvement, and which I trust will continue to the end of my days to be the source of pleasure in the remembrance of it.

Great as must have been thy affliction in the loss of such a son,—rendered greater from the state of suspense and anxiety in which you were kept by not receiving the particulars of his death, and still more from the loss of his papers,—yet these scanty particulars are not without as much grounds for consolation, as the case admits of. He has died as he lived, an upright Christian, and the last conflict of nature has perhaps been as easy as it could be.

I know him to have been a sincerely pious man, and unremittingly anxious, I believe, to fulfil all his duties. He has now his reward. That his dying hour was unattended by the kind offices of his immediate relatives, will doubtless have been a severe

aggravation to thy trial, but in reality it will have been of perhaps but little importance, such attentions being more consolatory to the attendants, than important to the sufferer.

1852. I have a respect and love, almost amounting to reverence, for the memory of Evan Rees, and I feel a melancholy pleasure in reverting to our youthful intimacy and friendship. During the last few years of his life, we had but little intercourse, but I believe our friendship and affectionate interest in each other's welfare continued to the end, and it was with the grief I should have felt at the death of a brother, that I heard of his decease under solitary, and in some respects, trying circumstances.

He was a man of superior mind and abilities, and his affections were early in life, weaned from the world, and fixed on higher and more enduring objects.

The annexed beautiful tribute to his memory and worth, is from the obituary of the Cambrian newspaper published at Swansea, Third Month, 1822:—

"Died." Lately at sea, on his voyage to New South Wales, whither he was proceeding for the benefit of his health, and the acquirement of information relative to the British settlement there, Mr. Evan Rees, late of London, and eldest surviving son of the late Mr. Evan Rees of Neath.

Thus at the age of thirty, in the maturity of his talents which were of a superior order, has this lamented young man "gone down to the chambers of death," far away from his affectionate family and numerous friends. His last prayer ascended from the ship which bore him towards a land of strangers, and the unknown caverns of the ocean are his place of sepulture. He was a much esteemed and useful member of the Society of Friends, and proved himself the "friend of human kind" by his exertions to promote various plans of philanthropy and beneficence. Sincerely pious, and manifesting his faith by his works, his memory brings consolation as well as grief, for he followed not "cunningly devised fables," but trusted in the promises of God through Him who said "I am the resurrection and the life."

The *Annual Monitor* of 1823 contains the following:—

Died Sixth Month 28th, 1821, in his thirty-first year, Evan Rees. Few individuals were more devoted to the cause of philanthropy. Among other objects which engaged his attention was the Peace Society in London, to which, whilst his health would permit he filled the place of Secretary. Having for some time been affected with a pulmonary complaint, the faculty recommended a long voyage. He accordingly took his passage in the *Grace*, Captain Lethbridge bound for Van Diemen's Land; but to the desirable object of restoring his health,

he annexed also the benevolent view of being serviceable to the African Institution, and he was commissioned to act on their behalf. His complaint had made too great an inroad upon his constitution to yield to the proposed means of recovery; so that the flattering prospect of improvement in the early part of the voyage was transitory. A renewed attack of the disease exhausted his remaining strength, and when the vessel arrived off the Cape of Good Hope, he exchanged this scene of trial and suffering, we trust, for those mansions of rest and peace, prepared by the Saviour for His humble and devoted followers.

The *Philanthropic Gazette* of the Fourth Month 30th, 1823, thus alludes to him:—

The Herald of Peace often referred to by us in former years, has been lately revived in quarterly numbers, and vol. i. of the new series for 1822 has just appeared, as also the first number of a second volume. The volume just referred to contains many very interesting papers; but we were particularly struck with the new number for 1823, and shall take the first opportunity of making some extracts from it; in the meantime we cannot refrain from noticing a brief memoir of our benevolent friend Evan Rees, to whom our early volumes were indebted for a number of papers with the title of "Antipolemia," which in the time of his health he used to furnish regularly.

Though we could not go the full extent of Mr. Rees's anti-resisting spirit, we were anxious to go as far as we could, without any fear of rendering the world too peaceful or tranquil.

Our amiable friend it appears died on a voyage of health and benevolence to New South Wales in 1821. Peace to the memory of a man of worth!

In the second number of the *Herald of Peace* for 1822, his death is briefly announced, "with extreme regret," and describing him as "that zealous and indefatigable advocate of the Christian principle of Peace, late Secretary of the Peace Society, and to whose labours the earlier volumes of our work were much indebted." The Editor adds, "we must defer a further account of this truly Christian Philanthropist to a future number.

A portion of the article alluded to in these two last extracts, has already been embodied in these pages. This brief and imperfect sketch of Evan Rees cannot probably be better or more appropriately concluded than in the words of his coadjutor in the Peace movement, who with talent and eloquence, equalled only by his love and admiration of the character he so feelingly pourtrays, thus pays a warm hearted

tribute to the memory of his friend and fellow-labourer in a great and holy cause.

His prominent characteristic was an ardent devotion to the objects on which he employed his benevolent anxiety. In his virtuous exertions nothing was vague or indefinite: it was the judicious adaptation of the most efficient means always directed to a beneficent end. He steadily engaged the energies of his mind in the pursuits which he deemed most important—and they were most important,—and turned to account every passing event, and engaged in co-operating sympathy every one whom he could influence or encourage.

His mind was vigorous—his temper enthusiastic—his sense of right exceedingly susceptible—his spirit kind and affectionate. He was rather honest than blunt, and though sincere was never sarcastic. He referred opinions to an admirable test—their power of producing happiness. His religious convictions were strong, and built on a constant study of the Bible. His judgment of those who differed from him was candid and generous.

For a long time before he reached the boundary of earthly existence, his mind was familiar with the thoughts of death—they were divested of their sometimes associated terrors. I remember the cheerful tranquillity with which he talked of the grave when we parted—till eternity.

These are recollections which live in the heart,

and stimulate it to virtue. With such will the name of Evan Rees be associated.

There have been some who mightiest bards have sung,
Yet their desert was less—far less than thine:—
And many a lyre renown'd and many a tongue
Have poured their tributes on ambition's shrine;
And deeds of blood and violence, which have wrung
Many an agonized heart, have rous'd the nine
To a triumphant chorus. I have strung
This gentle, unobtrusive harp of mine
To join the requiem o'er thy tombless grave,
With the rude tempest of the roaring wave,
That rolls around thy ocean dormitory—
For thine were holier victories,—brighter far
Then all the wreaths,—or pride,—or pomp of war,—
Or the fierce blaze and scathing fires of glory.

LONDON: RICHARD BARRETT, JUN., MARK LANE.

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